

ALBERTA Native News

Meech Lake Accord... "Will have severe consequences for Canada's Natives"

by Melvin Sharphead

Former Prime Minister, Pierre Trudeau, is not the only one upset over the Meech Lake Constitutional Accord hammered out last month by Canada's ten premiers and Prime Minister, Brian Mulroney.

Leaders of the four major national Aboriginal groups in Canada have expressed their "grave concern" over the agreement in an open letter to the prime minister.

The letter details concerns regarding "the adverse impact of the provisions of the agreement upon Aboriginal people". It is signed by George Erasmus, Assembly of First Nations, Louis (Smokey) Bruyere, Native Council of Canada, Sam Sinclair, Metis National Council and Zebedee Nungak, Inuit Committee on National Issues.

Warning that the Accord's proposed constitutional amendments "will have, or are likely to have severe consequences for Canada's Aboriginal people", the letter says these "fundamental problems must be satisfactorily addressed" prior to entrenching these amendments in the Constitution.

In addition to highlighting their concerns over the potential impact of the Accord on Aboriginal people, the Native leaders write, the letter is also intended "to emphasize our support in principle for Quebec and for appropriate constitutional consensus in Canada" and "to put forward prop-

osals that accommodate Aboriginal concerns, without impending equitable constitutional agreement towards a stronger and more united Canada."

The letter takes the prime minister to task for denying the four Aboriginal groups "the crucial opportunity to protect our basic rights and interests" by rejecting their request to participate in the Meech Lake constitutional negotiations on the grounds that the meeting "will not have a direct bearing on Aboriginal or Treaty rights, or on governments' relationships with Canada's Aboriginal peoples."

Claiming that the results of the meeting showed that "mere assurances from government are never enough," the leaders charge that "despite the federal trust responsibility concerning Aboriginal peoples, the federal government failed to prevent the far-reaching impacts of the Meech Lake Accord from affecting the rights and status of Aboriginal peoples. If the Meech Lake Accord proceeds unaltered, the prospects for our future socio-economic, cultural and political development within Canada will likely be substantially diminished."

The letter says that the leaders foresee a number of specific adverse consequences for Aboriginal people if the Accord is entrenched in the Constitution:

1. Untenable distortion of Canada's history, if

Canada is to be described in the Constitution in terms of French-speaking and English-speaking Canada, with this dualism entrenched as "a fundamental characteristic of Canada" to be preserved by Parliament and the provincial legislatures.

"By omitting appropriate reference to Aboriginal peoples and our languages and cultures," the letter says, "the historical reality of Canada will be further distorted in Canada's Constitution. The elevation of the status of your own culture and the glaring omission of the original peoples of this country from this essential constitutional context can serve to seriously affect future interpretations of our own status and rights. Moreover, such a narrow view of Canada in only

purposes, Aboriginal societies are not distinct or else they would have been expressly identified along with Quebec (Franco-phones) in the Constitution.

"As you would agree," the leaders write to Mulroney, "the continued existence of our distinct societies within Canada is a compelling basis for ensuring Aboriginal self-government, which you and other First Ministers claim to support. By omitting proper reference to our distinct Aboriginal societies, you are unnecessarily subjecting us to possible adverse political and legal consequences in the future."

3. Impact of decentralization. The leaders see the terms of the Accord creating a major shift toward increased provincial

"The Canadian public, churches, national labour unions and others urge government to deal openly and fairly with the Aboriginal peoples of Canada. We deeply appreciate this broad support..."

English and French terms serves to encourage unacceptable attitudes of assimilation in regard to Aboriginal cultures."

2. Inadequate recognition of Canada's distinct societies. The letter says "it is unacceptable that explicit constitutional recognition of distinct societies within Canada be unfairly limited to Quebec. This could lead to a future interpretation that, for constitutional

power and control. This significant move towards greater decentralization within Canada will continue when the Second Round First Ministers Conference take place," the letter predicts.

"If federal powers are to be increasingly weakened in favor of the provinces without including Aboriginal protections," the letter says, "we believe that the ability of the federal government to exer-



MAA President Sam Sinclair is one of many native leaders opposing Meech Lake Accord.

cise its trust responsibility at least in practical terms will be significantly eroded."

4. Provincial opt-out of national shared-cost programs. "If national programs are established in the future in areas of exclusive provincial jurisdiction, uneven standards may result in different parts of Canada should one or more provinces opt out. An opt-out province does not have to meet national criteria or standards in its own program, but only has to undertake its own 'initiative' or program 'compatible with national objectives.'"

"Appropriate socio-economic programs are vital to Aboriginal com-

munities," the letter says, "yet there is no assurance that Aboriginal peoples within provinces that opt out of national programs would still have access to national programs. Nor is there any guarantee that all of the 'reasonable compensation' received by an opt-out province from the federal government would in fact be used for the same overall purpose as the national program."

5. Opportunities for provincism in the Territories virtually eliminated. With the creation of new provinces in the future requiring the unanimous consent of Parliament and the provincial legislatures, "Aboriginal peoples and

continued on page 4

Letters To The Editor

In the last two weeks, we have lost around \$40,000 worth of work for the Nicola Valley Sand Gravel and Ready Mix Ltd. (NVSJ). As a shareholder of this company, I'm very upset.

The chief and counsel should have stated we were in the dog pits some time ago. The Department of Indian Affairs (DIA) has been of no help either. The DIA is the dog pits itself. We need help, but there is no help for NVSJ. We need dollars, too, for we natives to work.

When we asked the Nicola Valley Indian Administration for help on this matter, their faces turn the other way. We don't exist! Hell, where do we turn. Some people out there may see that all Indians are not outcasts.

Now, we have the white man laughing in our faces, saying that, "hell, we knew the Indians couldn't do it." The Indians were doing fine in 1985-86. We had work for whoever needed a job. There's work out there, but no support from the chief or district of the Nicola Valley. This is a shame because the work is there. And now our equipment has been seized by the bailiff!

I would like to see the DIA work as hard as we

have worked. Let them put a little mud, dirt and cement on their faces, get half run-over by a truck, then go home after work and say, "I had a good day at work."

I sit back and wonder how we Indians get off by disputing amongst one another. Hey, I'm not against the white man, but as Indians, we can work too.

Forty thousand dollars worth of work was lost for Nicola Valley Sand Gravel Ltd. Here was work for the Indian people. Having some pride and sitting back doing nothing is hard to take. This chick is not going to sit back and do nothing. I'm pleading for help or some support from fellow tribes out there. If I had the dollars, I would try and run this business.

As for Don Moses, I have never in my time, seen a Liberal give upon his fellow Indian. But this man just did, and that made me mad and very sad. He just threw our paper on the floor and gave up!

We do need the jobs they have for us out there. As a labourer, I would like to know what Indians are supposed to do for summer jobs. I sure as hell am not going on social assistance.

They would put you through the meat grinder before they would give you any help. I would rather go to work than go to the meat grinder.

They have already closed down Nicola Valley Construction, where some of the five area bands worked for years. Now NVSJ has failed! We're already a laughing stock to the community, and we are just making matters worse by doing nothing. Well, I am not sitting back on this one.

I am going back to school to further my education. I have completed Math, English, Success Orientation and Word Processing. Now I am taking Accounting, Business Management, Lotus 1-2-3 Computer Studies and English 2. This is hard work and I am no spring chick. I find going to school a change from a still life.

I am a woman, mother and grandmother of the Lower Nicola Valley Band. I have worked all my dear life to serve my family in this world. I would do it all over again. There is not a thing that I would change in my life. This letter may have me lose all I own, like my 1987 Chevy car and my home.

Elaine Sterling

Aquaculture Industry in B.C. On The Rise

Aquaculture is very probably the fastest growing industry in British Columbia today; some observers have suggested that it is, at present, the province's only growth industry.

Whether or not that is true, one fact is inescapable: aquaculture in general, and salmon farming in particular, generates real economic growth.

And it is for that reason that a number of Native bands are looking to aquaculture as a logical way to broaden their economic base.

Salmon farming is but one sector of the aquaculture industry, the other major ones being trout farming and shellfish farming, primarily oysters. Other aquaculture products, such as sable fish, abalone, plant mariculture, and others are attracting growing interest within the industry.

There is little doubt that within 10 years, aquaculture will be a major industry in British Columbia, generating significant new direct and indirect employment, a strong service and supply industry, and hundreds of millions of dollars in export earnings.

At present, salmon farming is the largest and fastest growing segment of the province's aquaculture industry, and is an area of particular interest to the B.C. Aboriginal Peoples' Fisheries Commission (BCAPFC).

One of BCAPFC's mandates is to foster Native participation. The Commission has completed detailed feasibility studies and a 10-year development plan, together with an action plan to access existing sources of technical and financial resources available through government agencies.

Later last year, the B.C. Salmon Farmers Association (BCSFA) initiated discussions with the Native Affairs Branch, Department of Fisheries and Oceans (DFO), to explore areas in which the Association might assist Native bands to become involved in salmon farming.

The most promising area of mutual involvement appear to be technology transfer, management practices, and marketing. Some Associ-

ation members, and others in the aquaculture industry, resist the idea of large government subsidies being used to launch Native aquaculture operations.

Large capital grants could disrupt free-market forces by creating subsidized fish farms that pay no capital or interest charges, a decided advantage over market-financed farms.

But even that challenge does not appear to be insurmountable, especially if marketing can be properly coordinated.

That approach to marketing is perhaps the most critical factor in the future viability of salmon farming in B.C., as the industry becomes truly international in scope. Right now, B.C. salmon farmers are competing for markets with farmers in Norway, Scotland, Ireland, New Zealand, Chile and other areas.

World-wide competition will continue to get tougher and smarter, and the BCSFA is determined to see that its members are well equipped to win their share of domestic and overseas markets.

Funding Cutbacks Hurt Blood Tribe

by Mary Kellor

A 15 percent cutback in funding, anticipated by all departments of the Blood Tribe Administration, has created havoc for several introductory programs.

Blair First Rider, who was recently appointed as coordinator of the Blood Tribe Protection Services (BTPS), said serious underfunding could eventually lead the organization into a desperate situation.

"The general consensus of the band seems to be, to get by with as little as possible," said First Rider. "But this should not apply to our field, considering the kind of vital services we can give."

Under the BTPS umbrella are services such as ambulance and security programs, and firefighting for the Blood Reserve.

With a population of about 66,000, the band lives in an area approximately 500 square miles.

BTPS now operates out of a brand new building in Stand Off. Two firetrucks and three ambulances stand ready for action 24 hours a day. Because of funding limitations, however, there are only three men on duty for each eight-hour shift.

That manpower restriction could eventually lead to grief. For instance, should there be an ambulance call, the firefighter would be required to accompany the driver as attendant, leaving the security guard alone to man the post. If another fire call was to be received, there would be almost nothing the sole worker in the office could do.

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Olympic Torch Runs' Aboriginal Component Inconsistent with Constitution

by Everett Lumbert

Metis people will not be allowed to run in the 'aboriginal' component of the Olympic Torch Relay which will precede the opening of the 1988 Winter Olympics to take place in Calgary.

Early in 1987 most Canadian households received a booklet in the mail. The booklet, *Share the flame*, explained the Torch Relay and how Canadians could participate. The relay is designed in such a way that anyone can get to carry the special torch.

The relay will begin on November 17, 1987 in St. John's, Newfoundland. For 88 days the torch — known as the Olympic flame — will travel on a 18,000 kilometer odyssey and will be carried by some 6,956 participants.

Through much of Atlantic Canada, all of Central Canada, as well as Manitoba and part of Saskatchewan, the flame will take a southerly course, sticking relatively close to the U.S. border. At Regina it will swing north through Prince Albert and on to Yellowknife. After going through the farthest point north, Inuvik, it will come back south to Whitehorse.

In B.C. it will continue through Ft. St. John, Prince George and onto Vancouver Island. Coming back onto the mainland, it will zig-zag across southern B.C. Entering Alberta through the Crownstest Pass, it will cut across Brocket on the Peigan Reserve, then carry on to Lethbridge and Medicine Hat. At the latter, it will swing north through Lloydminster and Ft. Vermilion, then come back south. After travelling through Grande Prairie, Edmonton, the four bands at Hobbema, and Red Deer, it is scheduled to arrive at Calgary on February 13, 1988 — the beginning of the '88 Winter Olympics.

Although it is meant to be a 'pavement-pounding proposition', air and water travel will be employed where terrain dictates. According to the booklet, snowmobile, snowshoe, cross-country skis, and dogsleds will also be used for parts of the journey. The booklet also sets out the distribution of kilometers allotted each category of participant.

Six thousand and twenty-five kilometers will be covered by the same number of participants from the 'General public'

category, each carrying it one kilometer.

Winter Sport groups constitute a second category. They will carry the torch 1,799 kilometers.

Native people are referred to as "aboriginal Canadians", which falls under the category "Designated Torchbearers". Included in this same category are "Canadian Olympians, local and national public figures, and physically challenged Canadians".

This designated category will carry the flame 364 kilometers and will include 360 participants. Forty-five Canadian Indian Reserves will take part. Of this Alberta's Peigan Reserve will be included along with the four Bands at Hobbema: the Samson, Louis Bull, Erminskin and Montana Bands.

Thus, although Canada's constitution defines "aboriginal people" as "Indian, Inuit and Metis people," Petro-Canada — the federal crown corporation — has a different definition. Metis people living in communities along the route will not be eligible to participate in the aboriginal component. This will include non-status Indians, who incidentally were represented at the recent First Ministers' Conferences which were meant to define aboriginal rights. Only Indian Reserves located on the relay's route will be eligible.

Sykes Powderface, Native Liaison Coordinator, from OCO '88 will look after the aboriginal component of the run for Petro-Canada. Powderface commented from his Calgary office that Metis and non-status people could have competed with the rest of the 'General public' to run the relay. The general public had until March 31, 1987 to enter their names in a draw which was used to select people who would carry the torch. Powderface is handling the Native aspects of the '88 Olympics.

Powderface also commented that he "had no influence on identifying" aboriginal people. Sandy Hunter is Petro-Canada's man in charge of the run. Native reporter Leslie Crossingham has reported that response to the aboriginal component has been good. The 45 Indian Bands were sent application forms and 26 have responded.

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Sorry about the error, Roger.

Sincerely, Jan Drew



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Meech Lake... continued from page 1

others in the Territories will not determine their own political destiny. Any single province will have the power to veto the establishment of new provinces.

"Why are First Ministers entrenching this injustice in the Constitution?" the letter asks, noting that at Meech Lake, "First Ministers had no difficulty reaching an agreement on this matter to the severe detriment of the Aboriginal peoples in the Territories and in their absence."

6. Senate reform hopes dashed. "While Aboriginal self-government continues to be a foremost priority," the letter says, "Senate reform has also been viewed by many Aboriginal groups as a possible means of provid-

ing Aboriginal representation in Canada's political institutions. However, the proposed unanimous consent of Parliament and the provincial legislatures may make satisfactory reform of the Senate unattainable. "Should Senate reform actually take place, provinces would likely use their veto power in a manner that ensures increased provincial control, rather than guaranteeing Aboriginal peoples adequate and direct representation.

7. Future FMCs exclude Aboriginal peoples. Expressing concern over the exclusion of Aboriginal representatives from future First Minister Conferences, the letter predicts that such conferences on the Constitution

and the economy in the future "will likely serve to consolidate provincial powers, and control."

The letter says that "it is vital that Aboriginal peoples participate in all matters affecting them at future FMCs or else risk the very real possibility that Aboriginal rights, interests, status and aspirations may be further undermined. For example, we find it incredible that the First Ministers are planning to discuss fisheries in the absence of Aboriginal peoples when every government in Canada knows that fishing is an Aboriginal, and in some areas a Treaty right. The prime minister repeatedly suggested that a FMC on Aboriginal matters would be convened if

it could be shown that the necessary consensus for constitutional amendment can be attained. However, no similar condition has been imposed on First Ministers who wish to discuss provincial concerns at future FMCs, despite the lack of agreement on some of those concerns in the past.

"It is important to emphasize that the Aboriginal agenda set out in the 1983 Constitutional Accord on Aboriginal Rights must still be completed," the letter emphasizes. "At the same time we firmly believe that FMCs on other fundamental issues in Canada are likely to result in profound impacts on Aboriginal peoples. Therefore, we request our direct involvement in such talks... (and) we urge First Ministers to ensure our participation in the upcoming First Ministers Conference concerning the Meech Lake Accord."

As for Aboriginal support for Quebec and federal-provincial consensus, the letter says "it is important to emphasize that the Aboriginal peoples of Canada have consistently encouraged and continue to encourage Quebec's full participation in the constitutional reform process" and "we fully support the achievement of federal-provincial consensus in Canada."

"At the same time we wish to make it clear that the rights and status of Aboriginal peoples must not be prejudiced in any way whatsoever, if and when First Ministers reach agreement on any constitutional or other fundamental matters."

The letter notes that "for many months, the Aboriginal Peoples of Quebec Task Force on

the Constitution has requested meetings with the Quebec government to discuss Quebec's constitutional positions and their potential effects on Aboriginal peoples. These requests for meaningful consultation were repeatedly ignored or denied."

The letter says that "Aboriginal leaders remain convinced that major Aboriginal con-

of Aboriginal peoples in Second Round FMCs on matters that affect them;

6. Direct participation of Aboriginal peoples in the negotiation of constitutional provision arising out of the Meech Lake Accord on matters that affect them;

7. Inclusion of a timetable for resumption of FMCs on Aboriginal and Treaty rights (as partly set

"By omitting appropriate reference to Aboriginal peoples and our languages and cultures," the letter says, "the historical reality of Canada will be further distorted in Canada's Constitution."

cerns can be readily accommodated within the framework of the Meech Lake Accord, "and puts forward the following solutions for further consideration:

1. Explicit constitutional recognition of Aboriginal peoples as distinct societies that also constitute a "fundamental characteristic of Canada";

2. A guarantee that the constitutional amendments arising out of the Meech Lake Accord will not abrogate or derogate from the rights or status of Aboriginal peoples;

3. A guarantee that the opting-out provisions do not in any way prevent Aboriginal peoples from access to any national programs, or that their right to administer such programs for themselves is not prejudiced;

4. Repeal of the 1982 Constitution Act, so as to allow the creation of new provinces in the Yukon and Northwest Territories to be determined by the people in the Territories and the federal government;

5. Direct participation

out in the unfinished agenda in the 1983 Constitutional Accord on Aboriginal Rights).

"We believe," the letter concludes, "that the Constitution must stand as a symbol of hope and inspiration for Aboriginal peoples, as well as for other peoples of Canada. It must not be converted by First Ministers, whether intentionally or not, into an instrument that limits or oppresses us. It must not be made so rigid as to perpetuate the status quo and deny Aboriginal peoples equitable social and political development.

"The Canadian public, churches, national labour unions and others urge governments to deal openly and fairly with the Aboriginal peoples of Canada. We deeply appreciate this broad support.

The question that remains, however, is whether the First Ministers of this country have the courage, conviction and political will to ensure the rightful place of Aboriginal peoples in Canada and not continue to perpetuate injustice."

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means of manifesting the emotions of joy and of expressing the exultation of conscious strength and the ecstasy of successful achievement — the fruition of well-directed energy. Like modern music, through long development and divergent growth the dance has been adapted to the environment of many and diverse planes of culture and thought; hence it is found among both savage and enlightened peoples in many complex and differing forms and kinds."

The reference to Indians as "savages" in the foregoing passage, revealing the accepted biases of 1912, is further reinforced as the passage continues, although with an openmindedness not always evident in that time:

"But the dance of the older time was fraught with symbolism and mystic meaning which it has lost in civilization and enlightenment. It is confined to no one country of the world, to no period of ancient or modern

pre-European history of the powwow is Alice B. Kehoe, when she writes that powwows today represent the reduction of a variety of nineteenth century social gatherings, to one or a few annual events planned by a regularly constituted committee.

Another anthropologist, Edward Sapir, says that confusion may be a result of the confusion between "religious behavior" and "religious belief," and failure to recognize, as Sapir writes in "Meaning of Religion: Culture, Language and Personality," that "...the final validation of the sun dance, as of every other form of Plains religion, seems to rest with the individual in his introspective loneliness. The nuclear idea is the 'blessing' or 'Manitou' experience, in which the individual puts himself in a relation of extreme intimacy with the world of supernatural powers of 'medicine'... A non-religious individual may see little but show and outward circumstance... but the religious consciousness of the Plains Indian never seems to lose sight of the inherently individual warrant of the vision and of all rituals which may eventually flow from it. It is highly significant that even in the sun dance, which is probably the least individualized kind of religious conduct among these Indians, the high-water mark or religious intensity is felt to reside, not in any collective ecstasy, but in the individual emotions of those who gaze at the centre pole of the sun dance lodge and, still more, of the resolute few who are willing to experience the unspeakably painful ecstasy of self-torture."

It must further be realized that Indians had good reason to pass off their dancing as social activity in the eighteenth and nineteenth centuries, for that was the only way they were able to continue the practice of their religious rituals.

They were under extreme pressure just to survive under the onslaught of exploration and settlement that not only took away their lands, but disrupted the game on which they depended for their livelihood and the nomadic existence which had made their survival as

an instrument that limits or oppresses us. It must not be made so rigid as to perpetuate the status quo and deny Aboriginal peoples equitable social and political development.

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The question that remains, however, is whether the First Ministers of this country have the courage, conviction and political will to ensure the rightful place of Aboriginal peoples in Canada and not continue to perpetuate injustice."

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Have A Safe and Successful Pow Wow Days



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NOMINATIONS CHIEF DAVID CROWCHILD MEMORIAL AWARD

Nominations are requested for the 1987 Chief David Crowchild Memorial Award. City Council and the Calgary Aboriginal Urban Affairs Committee have established the Award to recognize an individual or group of individuals within Calgary who:

- (a) create bridges of understanding between aboriginal and non-aboriginal cultures;
- (b) create, within Canadian society, an understanding of the uniqueness and value of aboriginal culture;
- (c) encourage, or are involved in, cross-cultural experiences between aboriginal and non-aboriginal communities.

Please forward nominations in writing to:

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City of Calgary
P.O. Box 2100, Station "M"
CALGARY, Alberta
T2P 2M5

All nominations should be received by July 31, 1987. Nominations should include a resume of the candidate and a description of the contribution for which recognition is being sought.

All nominations will be reviewed by the Calgary Aboriginal Urban Affairs Committee. If further information is required contact S. Mallon at 268-5111.

Olympic Torch Relay Organizers Make Mistake Analysis

by Everett Lumbert

The people responsible for the Aboriginal component of the Olympic Torch Relay have committed a mistake I would like to think that a simple oversight was made; if so, it wouldn't surprise me. Many people are unaware of the complexities of Native people. Especially when it pertains to the terms and language used to refer to us. Whoever made the mistake — either the Olympic Calgary Olympics (OCO) '88, or Petro-Canada Corporation (who OCO has given responsibility of the Relay to, or both parties — has committed one or more of the following:

- 1) They were not aware of the fact that Metis and non-status Indians are also Aboriginal.
- 2) They felt that only Indians (this includes Inuit) are truly Aboriginal.
- 3) They were aware simply

unaware of the scope of the definition of "Aboriginal".

Although I doubt it somewhat, the architects of the Relay simply did not know that Metis and non-status Indians are also "Aboriginal Canadians". Both groups were represented at the recent First Ministers Conference on Aboriginal constitutional matters, I mean, if they were allowed to be represented at these historical events as Aboriginal people, why not the Torch Relay which will also be a very momentous event. I don't know what type of consideration was applied to using the word "Aboriginal" in Olympic literature, but I think it was minimal. Petro-Canada and OCO '88 being government creatures, should be consistent with the laws of the land.

If it was the case, that Indians, they believe, are the only truly Aboriginal people, they may and may

not have justification. In this instance, by "Indian", I am also referring to "Inuit" who are also considered Indians under the provisions of the Indian Act). Indeed, Indian people were the first peoples of the land. If this is the justification for allowing only reserve members to participate, the decision-

Metis people are also Aboriginal people. Just like the French are Aboriginal to France, and the Germans to Germany, Metis are Aboriginal to Canada. This is where their cultures have evolved; it wasn't for Canada and its land, we wouldn't have Metis. The Metis peoples' home is here. The non-

simply unaware of the scope of the definition of the word "Aboriginal". Many people are guilty of this. I have seen many instances where Aboriginal people are incorrectly referred to. Our new referred to. Our print Fort paper media runs rampant with that path with these confusing mistakes, to mistakes, both the Native and non-Indians and non-Native press. Native press. I have read titles have read articles in that used the term didn't use the term "Metis Indian". There is Metis Indian. There is no such thing being. You are being. You are either one or the other, or is, or the other, or neither. Columbus was ade. Columbus was only one of the hords of on a of the hords of people who incorrectly is is incorrectly named people named Canada's indigenous peoples. As some people, Canadians have joked, ical

same. (It could also have been that only Indian reserves were picked for administrative expediency. There are Metis communities along the route that also have non-referred to. Our new referred to. Our print Fort paper media runs rampant with that path with these confusing mistakes, to mistakes, both the Native and non-Indians and non-Native press. Native press. I have read titles have read articles in that used the term didn't use the term "Metis Indian". There is Metis Indian. There is no such thing being. You are being. You are either one or the other, or is, or the other, or neither. Columbus was ade. Columbus was only one of the hords of on a of the hords of people who incorrectly is is incorrectly named people named Canada's indigenous peoples. As some people, Canadians have joked, ical

I would encourage our people, especially our political leaders, to do the same — let OCO and Petro-Canada know your feelings.

makers may and may not have a decent excuse. I don't want to pick sides either way. If this was the case, then they should have used the word "Indian" and thereby avoid potential backlash. Also, if this was the case, I would like to remind the people responsible that

status Indians have an even stronger case, for many of them were born Indian people. They will always consider themselves Indians no matter what the law says.

The organizers could have made one more mistake, and I hope it's the one they made. They were

some comedians have joked, "It's a good thing he wasn't sailing for Turkey." So if the organizers of the Relay simply were careless in their terminology, welcome to the crowd. You're only one of the many! Don't feel that bad — more knowledgeable people have done the

Canadians, we may never see the Olympics in Canada, or Alberta again. I would also like to say that I don't think it would hurt too much to allow Metis and non-status people to run under the Aboriginal component. It sure would make some people happy! It may be too late to do anything, but I think OCO '88 and Petro-Canada should at least know what has gone wrong. We would like to "Share the flame", too.

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Judge Urges Alcohol Education for Dene

by Susan Brown

Another voice has been added to the cry for more and better drug and alcohol abuse education for Native communities.

A fatality inquiry into the death of a 12-year-old girl on the Dene reserve near Assumption, led to Provincial Court Judge Alex Shamchuk's call for an intensive education campaign on alcoholism and drug abuse.

Ramona Talley, a Native foster child, froze to death in January 1985 after being ordered out of a house on the reserve, on a night when the wind chill factor was 15 degrees below zero.

An autopsy found that her blood alcohol level at the time of her death was 2.2. The inquiry heard that the victim and three other young people had been drinking and were in varying stages of intoxication.

According to testimony at the inquiry, Talley was ordered from the house when relatives returned and found her in bed with a 14-year-old cousin. Witnesses said she tried to walk about one kilometer to her grandparents' home while wearing only one running shoe, jeans, T-shirt and a light blouse.

Judge Shamchuk recommended that an intensive educational campaign be undertaken "to educate, advise and counsel young children (on the reserve) about the dangers of the use and abuse of alcohol."

The reserve does have an alcoholism and drug abuse program funded by the federal government, but it has been plagued recently by funding difficulties stemming from the failure of the band to follow administrative guidelines.

U of A Native Students Receive Adrian Hope Award

by Everett Lambert

Four Native students have received awards named in honor of the late Metis elder, Adrian Hope.

The four had all been students in different Native Studies classes offered through the School of Native Studies (SNS), a recent addition to the University of Alberta.

In the Native Studies (NS) 101 class, an introductory course in the Cree language taught by Emily Hunter, Robert Lindsay was given \$250 and a certificate. Lindsay is from Edmonton and was in his freshman year at the University.

The Native Studies (NS) 201 class, is also a Cree course taught by Hunter at the intermediate level. Two students were given the award in this class. Mary Rizzoli, from the Lac la Biche area, was given a Cree book as an honorary award. She shared top marks with her classmate who received the cash portion of the award. Mary also teaches Native Studies at AVC

Lac la Biche and was doing a senior year at the U of A.

The lucky lady receiving the cash was Lori Too-toosis from the Poundmaker Reserve in Saskatchewan. Lori, who was doing her freshman year, received \$500 and a certificate for her performance.

Native Studies 300 looked at the issues and gave insights of contemporary Canadian Native peoples. It looked at their history, languages, politics, legislation, etc. The awardee in this class was Cheryl Arcand-Kootenay from the nearby Alexander Indian Band. Arcand-Kootenay completed a senior year at the university and is looking at entering law studies in the future. She also received a \$500 award as well as a certificate.

The SNS administered the awards. The selection committee consisted of Emily Hunter, SNS Cree Instructor; Richard Price, SNS Director; Jane Martin, SNS Administrative Assistant and Jean-

nine Laboucane, from Native Student Services (U of A), who is also a student at the U of A.

The selection committee considered the students' marks, work handed in, attendance and financial need was also an important consideration.

The School of Native Studies has just completed their first year of operations and will expand their course offerings this fall. (The School can be reached at 432-2991).

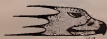
Adrian Hope was a leader in the Metis Association of Alberta and was also very active in Metis Settlement politics. He was often referred to as the "Ambassador" of the Metis People. He died on the Kikino Metis Settlement in the early part of 1986.

This is the second year the Award has been presented.

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A Chance At A University Education

by Ann Prideaux

"It changed my life." Cassandra (Long) Lind was talking about the Sunrise Project and her chance at a university education.

She was living in Slave Lake and was "a new single parent. I thought I had no options. All I could see was a low paying job and maintaining myself from pay check to pay check. And then I heard about the Sunrise Project."

The Sunrise Project, initiated by Lloyd Carswell of the Special Sessions Office in response to a request from Slave Lake, began in January, 1983. It was designed to bring university courses to Slave Lake to enable native and non-native students to begin a university career while staying close to their families and, in some cases, jobs. The goal of the program is to provide core courses which will lead to a variety of full-time programs on campus — primarily Arts, Education, Science, Nursing, and Physical Education and Recreation.

The Project is the culmination of efforts by the community of Slave Lake, the Special Sessions Office of the Faculty of Extension, and Athabasca University. The first graduates received their degrees last year with four more graduating this year — all from the University of Alberta.

Cassandra Lind was one of the two graduates last year and the first one to graduate with honors. She received an Arts degree with a major in Psychology.

Graduating this year are Lena Auger with a Bachelor of Arts in Sociology and a minor in Philosophy; Hilma Noskey and Jackie Sander, both with Bachelor's

of Education in Elementary Education, and Kim Hodge, Bachelor of Arts.

The success of this program can be measured not only by these successful graduates but also by the number of students who have been part of the project either on a full-time or part-time basis. Since 1983, 128 full-time and 78 part-time students have taken courses in Slave Lake. Many Sunrise students have transferred to the University of Alberta, while some have gone on to the University of New Brunswick, Athabasca, the University of Calgary, and Grant McEwan. To date, according to Darlene Lamouche, Co-ordinator of the Project in Slave Lake, 33 students have registered for next fall's courses and "we expect 10 more for a total of 43." These figures represent almost one percent of the total Slave Lake population.

As with many university students, the students who begin their studies with the Sunrise Project overcome many obstacles — financial problems, personal and family problems, low self-esteem. To assist with these problems, the Sunrise Project has an intensive, local support system. David O'Leary, seconded from the Alberta Vocational Centre in Grouard, provides personal and academic counselling. Rand Simpson is the Study Skills Counsellor who works with students on their writing skills, helps with assignments and tutors those who need help.

Most Sunrise students are admitted to the University of Alberta as non-matriculated students, yet, according to Lloyd Carswell, Director of Special Sessions, the drop out rate is very low. "The instructors, most of whom are University of Alberta academic staff, are very enthusiastic about the success of the students. They say that the Sunrise students do as well, and in many cases better than, the matriculated students in the same courses held on campus."

Coming to the University can be scary, as Hilma Noskey commented. "I enjoyed going to Slave Lake," she said. "I didn't want to go to Edmonton because going to the University was scary, but at Slave Lake, I got rid of any fear about university." She is now con-

tinuing her teaching in adult upgrading through Advanced Education where she worked before becoming a Sunrise student. "I needed a B.Ed. so that I could teach my own classes, says the former Education Technician," and now I have it."

The Sunrise Project is "a logical extension of the off-campus activities of the University of Alberta," says Carswell. "We offer the same content, with the same standards, and often with the same instructors, as are offered on campus."

The Sunrise Project has been so successful that there are similar programs being initiated with the Yellowhead Tribal Council in Spruce Grove and the Blue Quills School in St. Paul.

Since the aim of the Project is to offer core courses, Athabasca University and the University of Alberta each offer the courses they are able to provide. "Athabasca and the University of Alberta pay the instructional costs — honoraria, travel costs, etc. — and the Sunrise Board pays the local costs — classrooms and local support services," Carswell comments. "The Board gets money from anywhere it can. The Sawridge Band pays for many of the students' tuition."

Cassandra Lind expressed what many of the students and staff think when she said, "The Sunrise Project deserves encouragement. It fights for funding all the time. We just hope the funds won't be cut."

Having been so successful with their university work, both Cassandra and Lena Auger want to continue their studies. As with many of the Sunrise students, neither Cassandra nor Lena are working in their chosen fields. Cassandra is now working with the Worker's Compensation Board but she wants to work towards a master's degree in social work. After she gets married and takes some time off, Lena wants to find a job in Slave Lake in social work and then "go back to school for my BSW." Cassandra, who is currently volunteering with the Sexual Assault Centre, wants to go into counselling "with women who are rape or incest victims or become a family counsellor."

Jackie Sander hopes to be working this fall in her chosen field as an elementary teacher in the Northlands School Division. It was always her desire, she commented, to "come back North to teach." Thus she will be fulfilling one of the Sunrise objectives to provide Northerners with university access in the hopes that they will come back to work in the North.

For northern students far from university campuses who feel they have no options for a better way of life, the Sunrise Project, with its high commitment to academic and personal success, provides options. This unique program hopefully will enable future students to say, "It changed my life."



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Native Art Competition Winners Announced

by John Copley

EDMONTON — Winners have been announced in the fourth annual Native art competition sponsored by the Alberta Indian Arts and Crafts Society.

The top prize of a \$5,000 commission was awarded to Kim McLain, 23, for his portrait in acrylics entitled "Victoria May".

First runner-up will be Farron Calliboo, who collects \$1,000 to be used for art supplies, for his pen and ink drawing. Second

runner-up for her large oil painting was Marilyn Fraser-King, who receives a \$500 art supplies gift certificate.

The first winner of a new award of \$500 offered for the first time this year for three-dimensional works of art was Murray Ashley of Calgary, who entered a carved wooden mask decorated with moose-hair tufting and bead-work.

The fourth member jury spent seven hours picking the winners from more than 320 entries by 56

artists. The four judges were prominent Native artist Alex Janvier, Lynn Fahlman, owner of the Front Gallery, Harry Savage, prominent Edmonton artist and art educator, and Phyllis Matousek of the Edmonton Journal.

In addition to the winners, the judges selected a number of artists for honourable mention whose work scored nearly as high as the winners. They are Sam Warrior, Murray Ashley, George Littlechild, Maurice Louison, Bruce Omeasoo, Gerri Stonechill, Lauren Wut-tinee, Alex Desjarlais, Melvyn Benson and Anita Lee Fisher.

An exhibition of 170 works by 37 artists has been selected from the entries for the Asum Mena Alberta Native Art Festival to be held at the Front Gallery, 12302 Jasper Avenue, Edmonton, from July 31 to August 29.

The exhibition will also feature the work of the three previous winners of the competition, Jane Ash Poitras, Roy Jack Salopree and Faye Heavy Shield, and prominent Native artists Joane Cardinal-Schubert and Alex Janvier.

Asum Mena is Cree for "once again."

Education Project In Motion

by Jim Estes

The Education Committee of the Cowichan Indian Band is currently updating native study programs for the upcoming school year, starting this September. The committee is also planning a precedent-setting native exchange program.

Philomena Alphonse, committee coordinator, received school board assistance for a curriculum development project — initiated almost two years ago by the band. And to help her organize a collection of native visual aid materials, and meet with local native instructors, Maple Bay teacher, Peter Elliott has been given a leave of absence from his regular teaching duties.

The curriculum development program was originally designed to enhance social study courses for Grade 8 students. Now that funding has been secured through the Secretary of State, program objectives will be met.

Alphonse is also supportive of a September Open House Canada exchange, involving 10 students from Qamichan Middle School, and a similar number from Long Plains, Manitoba. Local students will receive federal government funding during their participation in the program. In addition, the Cowichan School Board is kicking in \$500 in transportation costs. *

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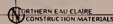
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Fort Chip Indian Gets to Keep Settlement Cash

by Donna Redcrow

Indians on welfare who received special cash settlements on Indians rights cases, now have a better chance of keeping the money without losing their welfare benefits.

The test case is that of Rachel Tourangeau and her three children, who

each received a one-time land settlement claim of \$2.715 as part of the settlement negotiated between the Fort Chipewyan Cree Band and the federal government.

Tourangeau wanted to use her money to further her education, but was told by Alberta Social Services that she had to spend the money immediately (and provide receipts to prove she had) or lose her welfare benefits.

That stand resulted in considerable support for Tourangeau from Native leaders and the media, who applauded her initiative and were critical of this "insensitive application of the rules," that "stifled" her initiative.

The debate became even further intensified when Social Services ruled that she not only had to spend her own money, but she had to spend her children's money as well, even though she had planned to use it to set up education trust funds for them.

"Never mind that Tourangeau was asked to spend money that wasn't

hers," the Edmonton Journal said in an editorial. "Social Services seemed determined to deny her children a chance for a life free of economic reliance on the government."

Tourangeau finally took her case to an Alberta Social Services appeal panel, which ruled that trust funds set up for her children are not assets that would make her ineligible for welfare.

However, the appeal panel also ruled that the department was within its rights to deny welfare to Tourangeau in March and April because of her own land settlement money. As a result, Tourangeau has been forced to spend one of the children's shares of the settlement on living expenses.

Centre to Celebrate with Pageant, Variety of Sports Competitions

by F. Nis Morris

Sports take the spotlight in July, as the Canadian Native Friendship Centre continues to celebrate its 25th Anniversary.

And to provide added beauty for the events, scheduled to run from July 6 to 19 at a variety of venues, a Canadian Native Princess Pageant is scheduled for West Edmonton Mall, July 16 to 19, with entries from across Canada.

Native track and field stars from across Canada get the action rolling with the "Friends of Sport" National Summer Games, at the University of Alberta, July 6 to 9.

The action moves to The Links at Spruce Grove, July 9 and 10, for the International Golf Tournament featuring

• Native competitors from

across North America.

On July 13 and 14, Edlers get their chance to compete and enjoy at the Seniors Games, to be held at the centre at 10176-117 Street.

At the other end of the age spectrum, the very young get their turn at Kiddies' Day, also at the centre.

While the would-be princesses are vying for that crown, the sports spotlight will be on the Men's and Women's International Fastball Tournament, July 17 to 19, at the Enoch Indian Reserve just west of Edmonton.

The sports events and the princess pageant are part of Silver Anniversary celebrations that began in February with a dinner honoring all those who had contributed to the development and growth of the centre.

Given the extensive involvement in a wide variety of sports activity,

that has been the mark of the centre throughout its history, it is most appropriate that sports should be a major focus of the celebrations.

"The 'Friends in Sport' competition was started in 1985, by the Edmonton friendship centre, as a way of getting centres in Alberta to work together more closely," says CNFC Program Director Gordon Russell.

"Since it has been well accepted in Alberta, we are hoping that every third year it will become a national event for friendship centres across Canada," he says, "with other centres or provincial friendship centre associations hosting the games."

The "Friends in Sport" competition is for Native youth, 13 to 20 years of age and includes all track and field events, plus boys' and girls' softball.

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First National Native Communications Awards Presented

by John Copley

The first-ever National Native Multi-Media Awards were presented here earlier this month at the first annual general meeting of the National Aboriginal Communications Society (NACS).

The awards were presented to celebrate the achievement of Native communications societies, many of which have existed for more than 20 years, according to Gail Valaskakis, an associate professor at Concordia College in Montreal, who headed the panel of professional communicators who judged the entries for the awards.

All of the judges had high praise for the sensitivity and professionalism of the more than 150 entries in 23 categories — 100 from the Native print media, and 25 each from radio and television.

There were no losers, Valaskakis said, "be-

cause the overall quality and uniqueness in each submission for print, radio and TV awards was so high.

Twelve of 21 Native communications societies across Canada, which are part of NACS, submitted entries for the awards.

The award winners were:

TELEVISION: Best news report, Northern Native Broadcasting, Yukon, for "Old Crow: Christmas in a Small Community"; best original sound, Inuvialuit Communications Society, Inuvik, for "Fishing the Hornaday"; best cinematography/video, Northern Native Broadcasting, Yukon, for "Grandfather's Land"; best documentary, North-

ern Native Broadcasting, Yukon, for "Grandfather's Land" (runner-up, Inuit Broadcasting Corporation for "People of the Sand"); best community television, Indian News Media for "Two Way Street"; best overall programming, Inuit Broadcasting Corporation for "Summer in the Life of Louisa" (runner-up, Northern Native Broadcasting, Yukon, for "Grandfather's Land").

RADIO: Best news report, Okala Katiget Native Communications Society, Labrador, for the "North Warning" (runner-up, CHON-FM, Northern Native Broadcasting, Yukon, for "Burwash Drowning"); best documentary, CHON-FM for "The Potlatch" (runner-up, Aboriginal Radio and Television Society, Alberta, for "The tragedy of Peerless Lake"); best talk show, Native Pers-

pective, Aboriginal radio and television Society, Alberta, for "Addiction Awareness Week"; best community radio, Wawatay Native Communications Society, Ontario, for "Pick-Me-Up Reserve"; and best overall programming, CHON-FM, Northern Native Broadcasting, Yukon (runner-up, Aboriginal Radio and Television Society, Alberta).

NEWSPAPER: Best feature story, Rudy Mann, Kainai News, for "AIDS Epidemic Looming: Sex Education Needed in Indian Schools"; best editorial, Lynne Jorgenson, Kahtou, Native Communications Society of British Columbia; best news report, Windspeaker, Aboriginal Multi-Media Society of Alberta for their compassionate and comprehensive coverage of the community tragedy at

Peerless Lake; best typography and design, a tie between Windspeaker and Kahtou; best local column, a tie between Everett Sloop of Kainai News and Wagamese of Windspeaker; best news photography, Rick Simon, Micmac News, Native Communication Society of Nova Scotia; best feature photography, Dorothy Chocolate, Native Press, Native Communications Society of the Western Northwest Territories; best overall newspaper, Native Press.

Special awards for excellence in achievement in native language broadcasting were presented to Wawatay Native Communications Society, Ontario, for "Kenawint Number 16" and Inuit Broadcasting Corporation for "People of the

Sand."

The judges were: Television: John Lavink, executive producer of TV news, CBC, Calgary; Tim Knight, CBC Toronto; Bob Fraser, trainer and freelance radio technician, CBC Winnipeg; and Anthony Perzel, filmmaker and instructor, the Banff Centre. Radio: Brian Miracle, writer and freelance broadcaster, Newspaper: Wendy Smith, reporter, Calgary Herald; Karen Lincoln, Native American Press Association, and Bruno Engler, filmmaker and photographer, Banff, Native Language and Community Media — Pat Ningawance, Department of Communications, Winnipeg, and Sam Metcalfe, Department of Northern Affairs, Ottawa.

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IAA Unhappy — Desmarais

...New DIA Corporate Management Plan Unwelcome

by Melvin Sharphead

More responsibility for Indian bands, less money to do the job and just as much Department of Indian Affairs control — that's the Indian reaction to the DIA's Corporate Management Plan for transferring its responsibilities to Indians.

Lou Desmarais of the Indian Association of Alberta, says the plan is typical of what the IAA and Indian people have come to expect of the department.

The DIA, in the introduction to a draft copy of the plan, says it "integrates the revitalized department initiatives of downsizing and devolution. The movement towards considerably reduced departmental staff levels (downsizing), while simultaneously increasing the control of Indians and their organizations over the delivery of services

(devolution), will enhance the aspirations of Indian people."

It goes on to state that "additional resources have been provided by the Treasury Board to ensure that the transfer of services is adequately funded" and emphasizes the department's "responsibility to ensure that these resources result in the desired degree of transfer and in reduced departmental staff levels."

The introduction offers the additional reassurance that the plan "does not in any way diminish the special relationship between the Indian people and the Government of Canada, nor does the plan represent any reduction in program commitment or in level of service. There will be no off-loading of service delivery to provincial governments."

This latest step comes after more than 30 years

of gradual transfer of responsibility. This was initiated by a Treasury Board request for a comprehensive services transfer plan which would include policy, details on costs, and impact on the department's manpower requirements. The resulting plan was signed by the Treasury Board on November 27, 1986. The Corporate Management Plan is the blueprint for its implementation.

The "devolution resources envelope" designated by the Treasury Board for the five-year period, from 1986-87 to 1990-91 inclusive, includes "devolution submission funding of:

- \$60.6 million for ongoing incremental costs (funding reaches this maximum in 1990-91 and continues beyond);

- \$8.9 million for front-end costs (over the period of 1986-87 to 1990-91);

- \$21.8 million for education salary conversion (funding reaches this maximum in 1990-91 and continues beyond).

It also includes what

the plan calls "contracting-out dollars associated with previously approved downsizing targets," consisting of \$9 million (funding reaches this maximum in 1990-91 and continues beyond).

The draft plans say that during the five-year period specified above, a total of \$280 million is available for devolution, of which \$178.8 million is above the 1985-86 reference levels. "Moreover, when account is taken of the savings resulting from previously approved staff reductions during the five year period, the net increase in available resources is \$95.4 million."

While the plan provides for the transfer of delivery of services from the department to Indian administration, it specifies that "a program transfer does not include adjustments to or volume price increments associated with a service" now being managed by DIA. Transferred services will be "managed by Indian entities in accordance with existing policies and authorities

governing the transfer of funds and the program services concerned."

Under the plan, transferable programs include "nearly all programs and services within the Indian and Inuit Affairs Program but excludes the minister's residual responsibilities under the Indian Act and other legislation, as well as remaining administrative and management functions, including the administration of financial transfers to Indian bands."

The draft of the plan notes that "the department's transfer submission did not address the establishment and funding of Indian child care agencies, the transfer of Indian policing services now delivered by the R.C.M.P., provincial police forces, or the Indian and Inuit Management Development Program. These matters, along with the Indian Economic Development Fund, would have policy implications which extend beyond the scope of the transfer plan."

Also not included in the planned transfer of elementary/secondary education services, are the costs of system-wide, professional support services "routinely provided by provincial boards of edu-

cation and ministries of education other than that for teachers and principals located at individual schools."

The framework for the transfer of services includes the following points:

1. The nature, timing and conditions of transfer of departmental programs to Indians shall be developed in concert with the Indian authorities involved.

2. Full consultation with all Indian authorities affected and with provincial/territorial governments as necessary shall occur to resolve concerns with respect to transfers.

3. The intent of negotiations between the department and Indian authorities for program transfers will be to establish the terms and conditions of the transfer and the associated costs to ensure the delivery of services at current levels or at levels based upon current standards. (There will be no service enhancements as a result of transfer).

4. All costs required to maintain the program and any and all conditions relative to the transfer will be identified, negotiated and agreed to by the parties. In exceptional circumstances to be

Continued on page 14

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U of A Presents Native Students Award

by Everett Lambert

The University of Alberta has awarded four students for outstanding achievement in the 1986-87 winter session.

The Stan Daniels Award was given to Jackie Saunders, originally from the High Level area of northern Alberta. A single parent, Jackie was doing her final year in a Bachelor of Education program. The award also included a \$200.00 cash component. I remember Jackie telling me she couldn't wait to complete her program and return to northern Alberta as a teacher.

The award was named

after the late Metis leader who was president of the Metis Association of Alberta throughout the 1970's. Daniel's widow, Christine, heads up the White Braid Society, a powwow cultural dance group, which performs regularly.

Yvonne Buffalo-Latoumeau, originally from Hobbema, Alberta, won \$250.00 as part of the First People's Award. Yvonne was doing a senior year at the university. This award is given to Status Indian students at the post-secondary level.

Ruby Bird, who was also in an education program, won the Billy Mills Award along with \$500.00. Billy Mills of course was the first American Indian to win the gold medal in an Olympic

event. Incidentally, Billy is now a successful businessman in the U.S. and often travels to Canada as a guest speaker at Native conferences and events.

All recipients were chosen on the basis of academic achievement as well as financial need.

Jeannine Laboucane of Native Student Services, the university organization administering the awards, comments that funding is not secure for the Stan Daniels Award for the 1987-88 session. She added that she would not want to phase it out, and hopes the community can correct the problem. The awards come in very handy for students who usually are forced to live on a minimal budget.

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BUSINESS NEWS

New Native Publication Gets Support

by Ennis Morris

A new, free publication concerned with Native business is off the press.

"Alberta Native Business News," which will be published twice yearly, is the creation of the Economic Development Discussion Group (EDDG).

The 10-member EDDG was established seven or eight years ago and meets twice a year "to discuss what individual member companies are doing in regard to Native employment and business development." The individuals involved are from company purchasing departments, recruitment offices and Native relations units.

EDDG members supporting "Alberta Native Business News" include Nova, an Alberta Corporation, Peace Hills Trust, Esso Resources, Business Assistance for Native Albertans Corporation (BANAC), Syn-crude, Alberta Municipal Affairs, Husky, Trans-Alta Utilities, Indian Affairs and Shell Canada.

In 1981, the EDDG sponsored a Native business opportunity conference in Edmonton, attended by more than 150 Native entrepreneurs and 35 resource companies.

The new publication, which will print its second

issue in October, is published "for the use and enjoyment of Alberta's Native community" and "will present stories of interest to Alberta's growing network of Native entrepreneurs," according to an editorial in the introductory issue.

The editorial says the "The News" will be inspirational, focussing on Native success stories; will be informative, showing how businesses manage in difficult economic times; and will be educational, with advice columns of use in every-day situations.

The first issue of the publication included an article on developing a business plan, a profile on Doug and Carol Golosky of Fort McMurray and their successful company, Clearwater Welding and Fabricating Ltd.; a survey on the effects of the recent recession on Native businesses; a story on Vicky Arcand's convenience store on the Alexander Reserve; a report on the booming market for furs; the planned expansion of Pimco Well Servicing, and the development plans for the new Canadian Native Oil Corporation.

To get on the mailing list for "Alberta Native Business News," write 501, 10053 - 111 Street, Edmonton T5K 2H8.

IAA Unhappy... continued from page 12

identified and agreed to in advance, one-time, start-up monies, as distinct from education front-end funds, may be negotiated. The terms and conditions governing the delivery of the transferred services, and the funding to be provided will be set out in a funding agreement between the parties.

5. Both the department and the Indian authorities involved shall develop, within the transfer process, appropriate communication strategies.

6. The department shall discuss with Indian authorities the continuing employment of departmental employees affected. The intent is to sustain the quality and level of service during transition through the retention of skills and expertise vested in employees. Where it is demonstrated that this is not desired by the recipient or desired by the employee, the department shall ensure that

wherever possible, alternative employment opportunities are provided to affected employees.

7. Information on transfer processes will be made available to all affected personnel and their duly recognized bargaining authorities on the best procedures for dealing with affected personnel.

It is specified in the plan that it "signifies a step for greater Indian control although it is not a direct link in the legislative steps required for the establishment of Indian self-government."

Detailing the transfer principles, the plan specifies that the department "must manage the devolution resources to meet downsizing and devolution objectives, which reduce the size of Indian and Inuit Affairs bureaucracy while simultaneously increasing the proportion of Indian administered funds."

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Government Program Helps Low-Income Homeowners

by Jim Estes

Under the Residential Rehabilitation Assistance Program (RRAP), the federal government provides help for many low-income Canadians, including aboriginal peoples. The program, operated through Canada Mortgage and Housing Corporation, has funds available for homeowners to repair or improve substandard family housing units up to minimum health and safety standards.

The assistance will be given in the form of a loan, a portion of which may be forgiven. The forgivable portion will be dependent on the income of the applicant, and the continued ownership and occupancy of the house.

Maximum loans, including the forgivable portion, are \$10,000 per unit for urban homeowners, and \$25,000 per unit for rural homeowners.

Homeowners with adjusted incomes up to \$13,000 will be eligible to receive the maximum forgivable loan, depending on repair

costs. The amount of the forgivable loan will decrease to zero for homeowners with adjusted incomes of \$23,000.

Help for Disabled

Financial assistance is also available to homeowners who want to improve the accessibility of rental and ownership units occupied by disabled persons.

The assistance is provided in the form of a forgivable loan. The maximum amount of a forgivable loan for disabled applicants is as follows:

— \$5,000 for a homeowner occupied family housing unit.

— \$5,000 for each family housing unit in rental accommodation.

— \$2,500 for each hostel bed.

The RRAP is also available for on-reserve housing. For more details on how the program may work for you, natives should contact their respective band offices.

Youth Get Life for Atikameg Murder

by Susan Brown

Concerned citizens are hopeful that the sentencing of two teenagers for murder will help to end the violence on the Whitefish Lake Indian Reserve near High Prairie.

Robert Laboucane was sentenced to life imprisonment and will not be eligible for parole for 10 years. He was one of four youths charged with the murder of James Cant, the 22-year-old manager of the Hudson's Bay Company store at Atikameg, last July 29.

The killing led to the permanent closure of the store and the temporary loss of mail service to the community. The store — and the community — had been plagued by a series of violent incidents.

"One can only hope that the message gets through to the young people of this community," Laboucane's lawyer, Ernie Sillito, told Court of Queen's Bench in Edmonton after the conviction for second degree murder.

"This has been a thoroughly tragic event," he said of the death of the victim and "the tragic waste of at least 10 years of this young man's life."

Laboucane admitted in court that he and three other young men had gone to Cant's home the night of the murder to get the keys to the Bay store, but insisted he did not think they would use the weapons they were carrying.

Cant was killed by a single shot fired when one of the other accused pressed the gun against Cant's body and pulled the trigger.

Justice John Dea told Laboucane he should have realized violence was probable when they broke into the Cant home carrying weapons.

Sillito will be tried for the murder is Joey Tallman, 19, who will be tried in Peace River. Two young offender also charged with murder are appealing their waivers to adult court.

Bill C-31 Called Racist Legislation

by Susan Brown

Bill C-31, created to end discrimination in the Indian Act, is just more racist legislation that creates even more categories of Indians, according to two Alberta Indian chiefs opposed to it.

Chief Al Lameman of the Beaver Lake Indian Reserve near Lac La Biche, says Indians want to be recognized "by our own right, not by the color of our skin."

And, he says, "we don't need federal permission to identify ourselves" as the government seeks to have bands do, by developing their own membership codes.

Chief Gordon Gadwa of the Kehewin Indian Reserve near St. Paul, compared the situation facing Indians in Canada to that of blacks in South Africa.

"In South Africa, there is a strong identity built into the system based on race. In Canada, the Indian Act defines Indians based on race criteria."

Their comments were made in a press release issued in response to recent comments by Sylvia Gaud, president of the Canadian Advisory Council on the Status of Women, who said that Bill C-31 is creating new inequalities which "are contributing to strife and division in families and communities."

Gadwa said Indians would rather work with the laws of citizenship that applied at the time of the Indian treaties, than have the Department of Indian Affairs creating more Indians.

When the treaties were signed, he said, the Indians identified their numbers to government commissioners. It wasn't the other way around.

"We have always believed," he said, "that Indian identification is based upon 'language identification, cultural identity and community affiliation'."

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Annual Festival Links Present to the Past

The First Peoples' Cultural Festival was created by the Urban Native Indian Education Society at Vancouver in 1981.

The Festival's purpose since its inception has been the sharing of traditional and contemporary Native culture with Indian and non-Indian people.

The Festival is entering its 6th year and features a Native craft fair, a traditional northwest coast salmon barbeque, and an evening of performing arts.

The performing arts portion of the Festival is also a centre of interest. Contemporary and traditional singers, theatre groups, hoop dancers, traditional plains singers and dancers, northwest coast dance groups and Native people from as far as Chile have performed at the Festival. All the entertainers blend traditional Native values and beliefs into a highly professional performance that people of varying backgrounds can truly enjoy.

Over the past five years, the First Peoples' Cultural Festival has grown into British Columbia's largest annual Native Indian gathering. This year's Festival date is May 30, 1987, and will take place at the Capilano Longhouse on the Squamish Indian Reserve in North Vancouver. The longhouse itself makes the evening special, as it represents the long history and traditions of northwest coast Native people.

Tickets for the Festival, including the Salmon Barbeque, are \$15 for adults and \$7.50 for children 5-12. They can be purchased from the Society at (604) 873-3761.



A captivating view from inside the Native Education Centre.

Craftspeople come from all over Canada and the United States to sell a variety of Native arts and crafts items at the Festival. Silver jewelry, beadwork, northwest coast Native art, woodcarvings, salish weaving and hand-made traditional drums are among the many beautiful Native goods. These are available for people interested in buying Native arts and crafts directly from the people who produce them.

The Native Education Centre is utilized for many activities.



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Here are some hints on how to investigate these major energy components and improve the energy efficiency of your house.

Air leakage control is one of the most cost-effective energy conservation measures available; homeowners often recover their costs quickly through lower energy bills. So begin your energy checkup by looking for air leaks.

The colder and windier the day, the better. Cold air drafts may be coming in at major problems areas, such as around doors and windows, and less severe leaks can be easily located by pulling a tissue or smoke pencil

along walls and ceiling and noting where the tissue or smoke flutters.

One or more of three different methods may be required to seal the leaks.

- Caulking should be used to seal fixed joints—those that are not intended to move in relation to each other.

- Weatherstripping is used for joints that move in relation to each other, such as the moving parts of windows and doors.

- Air-vapour barriers prevent air and vapour from passing from the living space into the building structure and insulation. They are usually installed on the warm side of the insulation and should be completely sealed. One material commonly used for air-vapour barriers is 0.15 mm polyethylene sheets.

Next, give some thought to insulation. Take note of what areas in your house are insulated, what kind of

insulation is installed and to what depth. If the insulation work was done by a contractor, most of this information should be written down, either in the contract or in the contractor's records. Failing this, you'll have to do some scouting to get the facts.

You should ensure that all insulation is in good shape (not wet or compacted) and that an effective air-vapour barrier is in place. You should also determine if your insulation is up to current standards. Specific recommended thermal resistance values vary accordingly to a region's climate, but the general ranges are as follows:

	RSI	R
walls	2.8 to 4.5	16 to 26
basement walls	2.2	13
roofs and ceilings	4.4 to 7.1	25 to 40
floors		
(over unheated spaces)	4.7	28

In certain components of the house (for example, a partly filled wall cavity) attaining these recommended levels may be too expensive. Remember that there is a diminishing return for each additional unit of thermal resistance added, so it makes sense to concentrate initial efforts where little insulation exists. Also, insulation works best if the area is airtight; caulk, weatherstrip and add an air-vapour barrier before installing insulation.

Now turn your attention to the heating system. Is the system in good shape? Has it recently received major servicing or upgrading? Does it

deliver heat to all parts of the house evenly?

If you answered no to these questions—or if you aren't sure what the answers are—it may be worthwhile to call in a heating contractor. This person can serve several functions, from cleaning the heating system and giving it a tune-up to recommending upgrading or replacement. In any case, have the heating system serviced annually to ensure that it runs as safely and efficiently as possible.

Basic do-it-yourself maintenance will also contribute to the efficiency of the heating system. For example, keep the system clean. For electric baseboard systems, this means removing the front plate and carefully vacuuming the

heating fins. For a forced-air system, cleaning or replacing the air filter about once a month during the heating season will help.

Turn the heat down when no one will be home. An automatic setback thermostat can help ensure that adjustments are made automatically. Also, close off any unused room and reduce the temperature to about 10°C by closing registers or turning off unitary heaters.

Finally, sealing the heating system's ductwork with tape will help more of the heated air reach its destination. Where the ductwork passes through cool or unheated areas, it should be insulated with an appropriate insulating material.

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Analysis: "The Indian View of 1885"

by Everett Lambert

"The Indian View of the 1885 Uprising", by A. Blair Stonechild has a unique perspective of the event. With both shortcomings and strongpoints, it offers a more balanced perspective of what occurred in 1885.

The Shortcomings appear in the essay. There is the story told by Harry Michael, of Beardy's Reserve. This story is confusing. Michael explains how an Assiwiwin, was shot in the beginning of the battle at Duck Lake. Assiwiwin was arriving back at the reserve. He is met by a Half-breed, who tells him he cannot go to his home or he will be shot. Then a third person, tells the Half-breed not to shoot. We are suddenly encountered by "two sides of people", trying to "shoot each other" (p. 156). Although earlier, Assiwiwin had, upon returning, encountered "a lot of voices..." and "...a lot of talking", this does not necessarily convey that there is a battle occurring.

Also, Stonechild states that: "The official interpretation of the event at Duck Lake was that Beardy's Band had not joined the Rebellion, (willingly). With credence, he adds that Michaels story adds a new and "entirely different view". However, Stonechild continues, "...as one of Beardy's Headmen, he (Assiwiwin) probably shared Beardy's disassociation from Riel's activities..." It is not until later that Stonechild mentions that "Chief Beardy had not ordered his men to support The Rebellion". Stonechild should make a clear and cohesive presentation.

Then, we are presented with two points which add credence to the argument: that the Indians did not participate as wholeheartedly as the popular belief would hold. One is the discussion of Poundmaker's conviction (p. 164). Stonechild states that Poundmaker's "...lack of...knowledge of either French or English put him at a great disadvantage." However, Riel's supporters had drawn up a letter for Poundmaker, which he endorsed, one can see how tenuous this evidence — which was used to hang Poundmaker — was.

Another strong point is the mentioning of Indians who escaped persecution (p. 167), which adds balance.

The problem of clarity and cohesiveness should be corrected. However, the article is a necessary addition to the body of literature. It impresses upon the reader that there is indeed a third party and perspective involved. I feel that when studying such Native events all sides should be heard. We need more essays of this type.

Indian Vs Metis Political Development in Alberta

by Everett Lambert

Comparing the Politics of Alberta Indians with Metis is much like comparing the two's actual life. Both not only work toward the same goal, but their organizations have had similar beginnings and, at least once, have worked together.

In the late 1920's, meetings had taken place and Metis here, had long been discontent. They approached Joe Dion who agreed to help organize. Dion travelled for two years gathering concerns of Metis in Alberta, especially in the north. Later, other Metis became involved, e.g. John Brady. In 1932, the organization, which was the forerunner of the present Metis Association of Alberta, was formed.

After prolonged lobbying the Alberta government struck the Ewing (Half-Breed) Commission. After collecting concerns of the Metis, Ewing presented his report in 1936, recommending several ways in which to improve Metis life.

From this was passed the Metis Betterment Act (1939). It provided for the eight present settlements. Life on these settlements is indeed improving. Housing, recreation, and health have all improved substantially.

Indian development started at approximately the same time. Johnny Calahoo and Malcolm Norris (who was also involved in the Metis organizing) travelled gathering concerns. The Indians had similar con-

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cerns: poverty, unemployment, education. They, however, were also concerned with the paternalistic legislation of the Indian Act.

One of their first major accomplishments after their formal organization in 1936 was winning a court decision in 1957. The decision allowed some 110 Hobbema people to return to their reserve. They had been forced to leave because of accepting scrip.

In 1963 the two organizations coordinated activities. Stan Daniels, president, along with the I.A.A.'s John Samson, hitch-hiked to Ottawa, with a string of sausages, to protest the deteriorating lifestyle of people living at Fox Lake.

Since this, the I.A.A. has produced the Red Paper, a counter proposal to the '69 White Paper, which proposed "termination of Indian status". Most recently this group travelled to London, England prior to the patriation of the Canadian Constitution. They successfully lobbied the government to recognize Aboriginal rights.

The apex of both organization's achievements in the recognition of "Metis" and "Indian" as Aboriginal peoples with aboriginal rights in the new constitution. However, these organizations have other similarities: they shared the same growing pains; both had

to do extensive travelling to organize; and when both leaders travelled to Ottawa it can be seen, in a very real way, the both had basically the same goal. Essentially, both are working toward improving Native life in Alberta.

Boucher-Kowalski Argue On Pesticide Dumping

by Susan Braun

Chief Jim Boucher visited the Alberta Legislature while it was in session, but all of his efforts to stop the spraying of the controversial pesticide methoxychlor along the Athabasca River near his Fort McKay Indian Reserve has failed.

Alberta Environment Minister, Ken Kowalski, said the province would follow through on plans for the spraying after all the area communities had been warned.

The Indian band's opposition to the spraying is supported by independent and federal studies which detail the negative impact on river life caused by the chemical.

But Kowalski refuted the evidence, and particularly challenged the band's suggestion that the non-toxic bacterial agent BTI be used instead of the methoxychlor, as Saskatchewan has done. He said he wasn't convinced Saskatchewan believes BTI

is an effective alternative to methoxychlor for controlling blackflies.

Dan Harvey, head of Saskatchewan's pest management branch, told Ed Struzik of the Edmonton Journal, that BTI passed all the tests and is being used with great success throughout Saskatchewan.

atchewan.

Kowalski also denied Boucher's allegations that Alberta Environment had agreed several months ago to stop using methoxychlor.

The Fort McKay band is considering legal action.

Native Leader Chastized

A major religious figure in the country said a Manitoba Indian Chief made a major miscalculation when he invited the South African Ambassador to Canada, to his reserve several months ago.

Anglican Archbishop Ted Scott said in a recent interview that the invitation "was a bad tactic."

"Chief Louis Stevenson of the Peguis Reserve not only trivialized his own people's causes with the publicity stunt, but he also gave the South African government an opportunity to use propaganda to weaken Canadian sup-

port for its black population," said Scott.

"That's the danger of playing to public opinion," remarked Scott, a longtime supporter of the Canadian native people, and South African blacks, in their respective fights for justice.

"Many of this country's native leaders strongly disapproved when Stevenson gave former Ambassador, Glen Babb, the chance to justify his own country's political policies by criticizing Canada for its treatment of Inuit, Metis and Status Indians," added Scott.



Jim Boucher — Fort McKay Band Chief

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Powwow Made Up Of Many Different Elements

Material researched, compiled and edited by John Copley

In the formal context of the powwow, many different dances with all of their variations are woven into a pageantry in which they are molded smoothly together into a single unit in which those differences are complementary.

The result is a context which comfortably allows for the variations demanded by individuality, including the inclusion of dancers from different tribes, with their own traditions and customs.

There are many different dances, each distinct from the others, and just as there are differences in the dances, so are there variations in the elements of the dances — the movement, singing, drumming and costumes.

The context of the powwow is created in a ritualistic fashion, affected over time by new influences, but still rooted firmly in the traditions of long ago.

Formal competitive powwows usually begin on a Friday and end on a Sunday, with the same ceremonial beginning to each day which includes purification with sweetgrass, the pipe ceremony and the flag raising ceremony attesting to a more recent allegiance to Queen and to country.

Each day the powwow always begins with a grand entry ceremony, following the announcement by the master of ceremonies that the dancing is about to begin — usually immediately after lunch — and is the first of several intertribal dances each day.

Everyone in attendance is encouraged to participate

in the intertribal dance, for that participation symbolizes a friendship and commonality free from whatever conflicts and differences may exist outside of the arena.

The chief of the host band, powwow organizers, elders and other chiefs lead the dancers into the arena, followed by all of the other dancers, young and old.

While children have always had considerable freedom in their participation in the dancing, the involvement of women has always been severely restricted, and it is only in recent years that women have begun to play a more active role.

costumed or not, to the monotonous beat of the drum. The dance step used for this occasion is the "slow dance" in which the right foot is put forward, toe first, then returned part way, then the left foot is moved in the same way, and so on, with the heel never touching the ground.

The grand entry is a spectacular sight, often with

hundreds of dancers, most dressed in a variety of colorful costumes, parading clockwise (for that is the direction in which the sun moves) around the arena. The dance continues until all who wish to dance have entered the arena. If the dance area is too crowded, a second circle of paired and single dancers may form a second circle within the first.

Despite a general tradition that couples dance the intertribal, there is no reformation of dancers who join the group singly or in a threesome. Very young children often dance alone, drawn by the magnetic movement of their elders and the beat of the drum, and pre-adolescent girls often dance together in groups of three or more. For the youngsters, there is often considerable individual creativity in their dancing.

While children have always had considerable freedom in their participation in the dancing, the involvement of women has always been severely restricted, and it is only in recent years that women have begun to play a more active role. Only in the past 20 years have they increasingly begun participating in competitive dancing at powwows, and even less than that in singing and drumming.

Those restrictions, while changing, are only reluctantly being relinquished, for they are part of a complex set of traditions rooted in the ancient past which set out who can participate in which dances under what conditions, the costumes, drum beat, songs and dance steps for each dance, and the rules and taboos

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The basic dance step is one in which the heel and ball of the foot are lifted and then brought down with power and speed to create sound. The movement of the dancer can range from slow and deliberate to frantic and violent, depending on the dance. Women generally move more sedately and less violently, using steps such as the shuffle, the glide and the hop, which are also used by men.

One of the dances to become popular in recent years is the fancy dance, primarily performed in competition, with men and women competing separately. The fancy dance is a modern evolution of a variety of courting dances in which men "strutted their stuff" to attract the

fancy dance costumes is of a manufactured nature.

During a fancy dance competition, the tempo and excitement builds steadily, and the air becomes electric. The syncopation of the drum, the leaping forms in their colorful costumes, the jingling bells they wear and their exclamatory whoops and yells, all combine to produce a unique and unforgettable experience.

The traditional dance is in sharp contrast to the

Cree singing has its own style and form, with the high vibrato its most singular characteristic, and nasal projection giving it an almost inhuman sound.

fancy dance, especially for women. In this dance, the women's steps and motion are very controlled, for they keep their feet tightly together and stand quite erect with their backs to the outside of the circle. The steps consist of a hop forward and a shorter hop backward, or a hop in a clockwise direction, as the sun moves in the sky.

By leaning each shoulder forward, alternately, their bodies acquire a swaying motion reminiscent of a blade of grass swaying in the wind.

Whereas the women traditional dancers are greatly restrained in their movements, the male traditional

All of the dances are accompanied by drumming and singing, with the drum beats and songs rooted in tradition and passed on from generation to generation.

dancers are a direct contrast, seemingly attempting to expend the most possible energy within the restrictions of the steps prescribed for the dance, consisting of a thrusting double hop on each foot, alternating feet to the insistent beat of the drum.

Another dance feature in powwow competition is the crow hop which is restricted to men and, as its name suggests, imitates the hopping, searching, pecking behavior of the crow, sometimes considered a harbinger of death and destruction, and sometimes of power and protection in Indian cultures. In the dance, however, there is no indication of the negative side of the crow, and performances can be quite dramatic and humorous, depending upon the creativity and imitative ability of the dancer. This dance is performed by all categories of male dancers — traditional, fancy and grass dancers.

The sneak-up can be performed in a similar spirit to the crow hop, and is imitative of the warrior or hunter sneaking up on his quarry. The dancer inclines his body forward and crouches low, tapping the toe for-

attention of the woman they desired, often imitating the courting dances of birds and animals such as the prairie chicken.

The adoption of this dance by women, and the growing acceptance of their performance of it in competition is not universal, and there are still many traditionalists — including elders and medicine men — who do not consider it appropriate.

Because it is relatively new, fancy dancers are usually quite young, and the energy employed in the dance reflects that youthfulness, as they respond in a frenzy to the rapid beat of the drum, whirling and leaping feverishly.

In the fancy dance, almost as much attention is given to the colorful costumes as to the dancing, as competitors vie for the most splendid combination of rich and colorful materials, beadwork, feathers and jewellery. Unlike traditional dancers, much of the material for

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wand tentatively before actually taking a step. The left hand is placed on the hip while the right shades the eyes or waves a wand of eagle feathers or other materials.

In the chicken dance, the dancer is flamboyant and suggestive as he mimics the courting dance of the prairie chicken, striking his feet on the ground forcefully to attract attention, waving the feathers on his back as a prairie chicken would flash its tail feathers, and strutting proudly.

Social dances in which men and women dance together are usually part of the modern powwow, and the intertribal dance is a variation of the two most popular social dances, the owl dance and the round dance.

The basic dance step is one in which the heel and ball of the foot are lifted and then brought down with power and speed to create sound.

The owl dance is a slow shuffling step similar to the slow march of European tradition. Each male dancer stands beside his female partner with his left hand holding her right hand, and his right hand holding her left hand at waist level. The simple 1, 2, 3, step consists of a double step on one foot and a single step on the other, slowly and hesitantly, and couples may revolve slowly as they move around the dance area. While it is customary among some Cree for the man to dance on the right of the women, most in northern Alberta dance on the left of the woman.

All of the dances are accompanied by drumming and singing, with the drum beats and songs rooted in tradition and passed on from generation to generation. Each drumming and singing group has its own songs, and while some may be totally traditional and have been passed on intact, others will have been varied

according to ensuing experiences of the tribe, or new songs may be created, based on new experiences.

For a time, in the early stages of the revival of the powwow in the 1960s, manufactured drums were used. As interest in the powwow has increased and there has been a rediscovery of traditional roots, there has been a return to the ritualistic creation of the drum made from traditional materials of wood hides, with decoration representing those traditions.

In the early stages of revival, there was strict adherence to the tradition that only men were drummers and singers, but women are beginning to make inroads into that aspect of the powwow.

The simple drum rhythms are usually either a steady pulse or a triple or dotted rhythm, but there are sometimes variations as in the grass dance where a series of accented double beats may be inserted briefly. There is more variation in the changes in volume, where the drumbeat may range from a whisper to a pounding. This variation is often used in conjunction with the singing, creating a counterpoint ebb and flow of sound. Sometimes there seems to be little relationship, if any, between the singers and the drummers, or between any of them and the dancers, but that relationship is always there, albeit sometimes in a way that is only perceptible to those familiar with the form and substance of the powwow. Each beat of the drum is symbolic of a heartbeat.

Sometimes that variation is merely a matter of the singing advancing or following the drumbeat slightly.

Cree singing has its own style and form, with the high vibrato its most singular characteristic, and nasal projection giving it an almost inhuman sound. Despite that quality, it is not unpleasant, but imparts an emotional edge with mysticism that can be unsettling to the uninitiated.

While all Cree songs tell a story, it sometimes seems that they are merely a series of meaningless sounds—hay, yah, ho, he, hie, yay, ay, etc. This is because these vocables are used in place of the actual words. The practice is the result of deliberate efforts to mask the actual story being told to keep it secret from enemies, a practice considered particularly important during the time the Indians were facing suppression of their religion and culture by the whiteman.

Alkali Lake a Role Model... Drug and Alcohol Abuse on the Rise

by Ennis Morris

"The problems Native people face in connection with alcohol and drugs are changing," says the treatment coordinator at Poundmaker Lodge.

"And while there are some signs of solutions, the problem has also become more complicated," says Carl Quinn.

"Up to the 1950s", Quinn says, "Native people were not so exposed to the problem, but now three or four generations have been exposed to the heartache."

Other changes he notes are that there is now more polyaddiction, whereas before it used to be primarily alcohol, "and it used to be older people and now it is younger people," who have the problem.

Another factor, is the increased affluence of Native people. "If it's sudden (unexpected wealth) it can be devastating because you're not prepared for it," says Quinn.

On the positive side, Quinn says he sees a trend

where Native communities are recognizing that drugs and alcohol are the number one problem and that many other problems are the result of it—child care, violence, etc.

"I think it's turning around. More and more communities are recognizing that if an individual has a problem, community support is important."

Quinn says there needs to be a spirit of nationhood for Native people so they can regain their culture and identity.

"Reserves are kind of like islands affiliated with the mainstream, but they are really a part of the mainstream. What is important are the values, the belief systems."

The success of the Alkali Lake Indian Band in British Columbia in dealing with its alcohol problems has impressed Quinn.

"I think we can learn from their experience, even use their process, but we each have to find the way of doing things that work for us," he said.

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Metis Gain New Opportunities

by Sandy Armstrong

The Settlement Investment Corporation is ready to make money available to those who need financial assistance in getting a small business off the ground.

The corporation received a three-year grant of \$3.5 million in September of last year from the Native Economic Development Program to aid individuals who are looking to start a business.

Many of the requests the group has received so far have come in the areas of construction, logging and the service industry. Guidelines dictated that

the corporation lend no more than \$10,000 to farms, \$75,000 to settlement development ventures, and \$100,000 to small businesses.

The corporation limits its loans to residents of Alberta's eight Metis settlements, which include Paddle Prairie, Gift Lake, Peavine, East Prairie, Kikino, Buffalo Lake (Caslan), Elizabeth and Fishing Lake. These residents must own no more than 51 percent of the venture.

Much time is spent with individuals explaining the merits of accurate bookkeeping, as a large

number of the people have had no previous business experience. The corporation sees itself as an opportunity for people to learn these skills.

The Settlement Investment Corporation has over \$276,000 that it wants to invest in small business, the agricultural industry or Metis settlement development corporations. It has already loaned over \$1 million to Metis settlement residents.

Final approval for loans is the responsibility of the group's board of directors. The following people are on the board: Chairman Lawrence Cunningham (Peavine); Louis Haggerty (East Prairie); Lee Desjarlais

(Elizabeth); Harold Cardinal (Kikino); John Scott (Edmonton); Catherine Koch (Edmonton); and Marilyn Assheton-Smith (Edmonton).

There is generally a two-month waiting period before a loan can be approved. This gives the corporation an opportunity to review a prospective client's credentials.

A feasibility study of a potential business, farm, or otherwise, should be the initial step in securing a loan. One out of every three requests is usually approved. Up to 90 percent of the businesses financed by the corporation, with the owner having to have at least 10 percent of the equity already in place.

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Edmonton Indian Residential School Squadron Formed

By John Copley

On February 14, 1953, David J. Wright, chairman of Edmonton's 700 Wing (RCAF) signed and forwarded an application on behalf of the St. Albert Indian Residential School of the Air Cadet League of Canada in Montreal.

The application was a formal request for the school to support a new project — an air force cadet squadron.

Approval was granted and on April 20, 1953, the corp, called the #570 Edmonton Indian Residential School Squadron was formed.

Though Donald Gillis was endorsed on the application as the first commanding officer, it was Canadian Air Force Flight Lieutenant Vic Fowler, that assumed the position. He played an important part in the early development of the program and remained in his position as Cadet Commander until 1968.

"The school was an overflow unit," explained the retired commander from his west coast home.

"The schools on the reserves could usually only accommodate Grades 1 through 6 (ages 6 to 9), so we had the overflow of older kids."

Mr. Fowler said that about 160 Indian kids came to the school each year, and the presentation of students came from reserves across the western provinces.

"Train loads of kids would arrive each September," remembered Fowler. "They came from Prince Rupert, the Queen Charlotte's, Saddle Lake, Duffield, Hobbema, Cluny, Lethbridge and other places."

Adapting quickly to their new environment, the Indian students who enrolled in the cadet program soon found acceptance and quickly took an interest in the program.

"Some were a long way from home," said

Fowler, "but they soon found a bond in the corp. The Indian kids were a good bunch who tough-

and mentor from the United Church in Edmonton's Avonmore area. "The reverend under-



Original training facilities, #570 St. Albert Residential School.

ened up easily to training. The biggest competitions were sports related. The different tribes all liked to prove who was the best at different sports. The spirit was pretty good with the kids in those days."

He fondly mentioned the examples and escapades provided by "Reverend Jim," (Reverend Jim Ludford) who was a volunteer organizer, coordinator, philosopher,

stood the Native people," said the ex-commander. "He often made the long train trips to help out with the kids who were lonely or homesick. Everyone admired him."

The church, according to Fowler, was the largest room in the school and it was often used for movies and other activities in bad weather. The classrooms were filled to capacity.

Today's teacher's would

never cope with 40 or 45 in the classroom," said Fowler, as he described the school's four classroom system and the 160 plus students that filled them.

The first parade square drill held by the all-Native cadet wing took place on May 6, 1953. The initial drill was carried out by Warrant Officer T. Yaeger, an NCO (non-commission-

ed officer) with the Tactical Air Command Headquarters Group in Edmonton.

The 35 cadets were also introduced to the cadet system with an hour long film presentation.

Over the next five years the program made history, and the primary all-Indian corp achieved recognition throughout the region because of their constant excellence



Summer Camp (Abbotsford, B.C.) 1956 — (Left to Right): LAC W. Burnstick, LAC P. Roberge, Cpl. E. Blackwater

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In a June 4, 1956 Edmonton Journal news article, a parade inspected by Captain G.W. Lewis won top honors for the 570 Squadron as the headlines read "Cadet Squadron Wins Acclaim."

The overall inspection, which featured a precision drill by the squadron's rifle team, was considered to be, according to the judging committee, "above the average of the Alberta groups."

Physical and mental development are among the primary objectives of the cadet program. The youth were involved in activities that included parade drills, summer camps, and specialized courses. Weapons safety, armament care and handling, first aid techniques, survival training, bombing theory, compass reading and flight planning were among the many programs available. Films, an everpresent feature of

cadet training, provided an added source of knowledge to the cadets.

The first non-Native member of the 570 Wing appears to have joined up in March, 1954.

On November 19, 1959, the squadron was moved to Edmonton. Apparently, a new principal at the school decided not to renew the squadron's training facilities that year.

At this point the Native involvement in the corp subsided. The Indian participation level dropped off dramatically. The long trek to Edmonton was time-consuming and expensive for the many Indian students without transportation.

Today, only three Native youngsters are part of the 570 Squadron, which currently trains at the Kapyong Drill Hall in Edmonton.

Todd R.C. Ross, a volunteer civilian instructor is in charge of the unit's public relations program. He is the man behind the squadron's

annual yearbook, which is in its third printing.

In addition, Ross is about to wrap up a three-year research and writing assignment which will be adopted into the squadron's 35th Anniversary book.

The collector's item, a 204-page mountain of (#570) memorabilia will be presented at the celebrations in 1988.

Ross, 23, a cadet himself at age 14, first served in the 810 Squadron which headquartered at the W.P. Wagner School in Edmonton.

The 35th Anniversary book will contain documentation, interviews, and anecdotes about the 570 Squadron's members, both past and present.


St. Albert Indian Residential School Cadet Summer Camp 1954 — Abbotsford, B.C.



Back Row (Left to Right) _____ Ken Ryan,
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The Powwow Trail, A Cooperative Effort

by John Copley

The succession of powwows across western Canada and the northwestern United States do not just happen. They are the result of complex cooperative efforts involving many dedicated people at every location.

And while the modern powwow may outwardly appear to be something far different than that practiced by the Indians prior to the arrival of the whiteman, or even during the early years of their dominance of the Indian people, appearances can be deceiving.

While there may appear to be many differences, elders who are willing to reveal what lies beneath the surface, beyond the sociability and competitiveness, the electronic sound systems and costumes made from modern materials, confirm that the traditional

religious, cultural and historical influences are intact.

And while the influences the powwow has on both spectator and participant may have modern implications, the continuation of its nascent importance and influence to the Indian people continues unabated, and even strengthened by the struggle experienced by those responsible for its survival.

While modern powwows vary in size and flamboyance, they share many characteristics. One of the most obvious similarities is that many of the same dancers, singers and drummers compete or perform at each powwow, and that a loyal coterie of spectators follows them around the circuit. Some of those participants and spectators travel great distances, coming from throughout western Canada and the

northwestern United States, often living on the powwow grounds in teepees and tents, travel trailers and fancy motorhomes, or sleeping in their cars and trucks.

Sponsors of powwows on the circuit work together to organize it so that powwows do not conflict, and the people can move conveniently from one powwow to another on successive weekends, usually the corresponding weekend each year for each sponsor.

Powwows are usually held on reserve land in a large, flat, open area. The actual dancing usually takes place in a large tent in the centre of that area.

At modern powwows, spotlights provide illumination for dancers who perform long into the night, and a sophisticated sound system ensures that the instructions of the master of ceremonies and

the accompaniment of the singers and drummers is easily heard.

The stand for the master of ceremonies is set up in the dancing area, at the centre of one end if the tent is rectangular, or off to one side if the tent is circular. Regardless of its placement, it is a dominant feature within the dancing area.

Wooden stands are usually provided around tents, trailers, motorhomes and trucks and cars, is either in a circle surrounding the dancing tent, or in a designated area adjacent to it. The larger and more established the powwow, the more likely that this orderly pattern will be maintained.



the perimeter of the dancing area, able to accommodate as many as several hundred spectators.

The camping area, reserved for teepees,

The larger the powwow, the larger too the number of booths selling foods such as bannock, hamburgers, hot dogs, candy and soft drinks, tea

and coffee, as well as Indian jewellery, beadwork and other handicrafts, moccasins, dance shawls and other garments. More recent additions include booths selling computerized portraits, toys (many of questionable quality), and mass-produced "Indian" souvenirs — a reflection of the increased affluence of the Indian people, and obviously successful judging from the number of children paying for the merchandise with ten and twenty dollar bills.

The growing complexity of the powwow, and its growing popularity, which is reflected in steadily increasing numbers of participants and spectators, necessitates good planning by a well-organized powwow committee.

The band members who form the committee for each individual powwow are usually from the host reserve, and are experienced in dealing with the demands and problems peculiar to a specific aspect of the

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event. Thus, one will be responsible for food, another for publicity, etc., until all of the aspects — security, grounds, electricity, sound system, camping supervision, parking, etc., have been assigned.

It is considered an honor to be selected to serve on the committee, a recognition of a proven ability and responsibility to be charged with ensuring the success of such an important event, and those who do serve add to their prestige, good reputation and authority among their people.

A powwow is not a money-making event for the host band. No admission is charged, and there is no entry fee for competitors. Rather, all participants are paid, including the competing dancers. The sponsors underwrite all of the costs, sometimes with the assistance of individuals or corporate donations. Thus powwows hosted by the wealthier bands tend to be more elaborate, offer more prize money to

competitors, and provide more generous rations to participants and spectators. Consequently, they draw the most competitors and the largest crowds.

Whether large or small, fancy or plain, the powwow is one way in which each band can demonstrate its hospitality, and most people judge that hospitality on the intent and spirit of the sponsor's generosity, and what they offer according to the limits of the resources available to them. Thus the simple powwow of an impoverished band is considered as important and successful as the larger and more elaborate powwow of its affluent neighbour.

Sponsoring a powwow can be an expensive proposition. While powwow committees are loath to reveal exact figures, some general figures can be estimated. Prize money alone can total as much as \$20,000 or more, and rations, security and other personnel, publicity, equipment and other

costs can run more than double that amount.

But despite all the modernization and the formality of the organization, the essence of the powwow has changed little. The smoke from wood fires still wafts through the camp; children and dogs still scamper freely about; young men and women just past the threshold of puberty still vie for each other's attention in a mating ritual rooted in the distant past; and the elders still sit and watch the dancers, remembering the past and sharing those memories and the wisdom gained from them with each other and with succeeding generations.

And in the dark of the night, with the sweet smell of green grass crushed underfoot and birch trees swaying above in the wind, the distant beat of the drum and the flickering light on the costumed dancers shifting in the distance as easily could be of another time, long centuries ago. •

Treaty Six Alliance Supports Peltier, Mandella

by Eugene Sparrow

A western Canadian Indian group has announced its support for the efforts to free American Indian Movement (AIM) leader, Leonard Peltier, and African National Congress (ANC) leader, Nelson Mandela, both currently in prison.

In a strongly worded press release issued in connection with recent rallies held to gather support for efforts to gain Peltier's release, the Treaty Six Alliance announced that it "joins with the many governments, international organizations and indigenous peoples in solidarity with South African and Native American political prisoners."

The alliance says it represents the united Indian Nations in Alberta and Saskatchewan.

"We are united in working together to focus attention on the crimes against humanity, against

the black people of South Africa and the Indigenous Nations and peoples of the Americas." Al Lame-man, chief of the Beaver Lake Indian Band near Lac La Biche, said in making the release.

"We are united in seeking an end to racist oppression and the removal of colonialism. We look forward to the day when freedom can be achieved to enable our people to grasp the self-determination that is our right as a people."

Lame-man said that Nelson Mandela, recognized throughout South Africa and the world as leader of the African National Congress, "has been unjustly imprisoned for 25 years by the racist South African regime."

"Leonard Peltier, a leader of the American Indian Movement, has been unjustly imprisoned after conviction in a trial in which the government admits key evidence was suppressed and witnesses

perjured themselves."

Lame-man said in his statement that Peltier was extradited from Canada "on the basis of an alleged eye witness affidavit given by a Lakota woman, Myrtle Poor Bear, which the U.S. government now admits was entirely false."

He said more than 60 Canadian members of Parliament, from all parties, have supported a petition stating that the use of this affidavit was a deliberate misrepresentation and constitutes a "treaty fraud" between the U.S. and Canada.

"We now ask these members of Parliament to call upon the governments of Canada and the United States, to fully honor and respect the international treaties signed between our Indian nations and these states."

"We also join with the Canadian members of terms of the Canadian-U.S. Extradition Treaty, under which Peltier was fraudulently removed from Canada in 1976." •

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Former Chief Leaves Post

A former chief of the Sechelt Indian Band will no longer be officially assisting the band's negotiating team.

At a recent meeting, former chief Stan Dixon, gave up his position on the band's negotiation group so that he can pursue several other job offers.

The Sechelt Indian Band council had hired

Dixon in early April of this year to assist the band in their negotiations with the British Columbia government in the areas of taxation, health and welfare, and education.

Dixon indicated that the work he had done for the band over the last 14 years will give the band a greater responsibility for its own affairs in the future.

Sinclair Raps OCO '88 For Unfair Metis Involvement

by Everett Lumbert

EDMONTON — At a Native employment conference held here recently Sam Sinclair, president of the Metis Association of Alberta, expressed dissatisfaction with the way contracts were awarded to Native corporations.

He claimed that the Metis were not treated fairly, even though they

"tried to take part of the action."

He approximated that "\$900 million in contracts" were awarded, and that "most were not up for competition."

Sinclair complained that even if OCO (Olympiques Calgary Olympics) had awarded a small percentage of the contracts to Metis people, it would be much better.

Also Sykes Powderface, the Native Coordinator Liaison for OCO '88 was "hand picked," and Sinclair does not blame him for the decisions made since "his hands are tied." Powderface, who's position pays approximately \$40,000

per annum, is "told what to do."

Another conference delegate, who asked not to be named, expressed disregard because many of the contracts were going to southern Alberta Indians and not enough to other Native people.

Two fashion contracts went to southern Alberta Indian companies and not enough to Canadian Metis.

Also, recently it was noted that the aboriginal component of the Olympic Torch Relay was inconsistent with the Canadian constitution. Petro-Canada, the organizer, and/or OCO '88, defined 'aboriginal' as only Reserve Indians, whereas our Canadian constitution defines aboriginal as "Indian, Inuit and Metis people," a well known fact in Native country.

Powderface commented from his Calgary office that he "had no part in choosing" the aboriginal participants.

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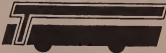
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Best Wishes For 1985

Ahousaht Chief Appointed AIAC

by Sid Dunston

Simon Lucas, popular chief of the Ahousaht band, has been appointed to the 15-member Aquaculture Industry Advisory Council (AIAC).

A provincially-appointed body under Agriculture and Fisheries Minister, John Savage, the council is made up of representatives from the various sectors, commercial fishery, native, recreational and environmental groups.

Lucas joins the council as co-chairman of the B.C. Aboriginal Peoples' Fisheries Commission.

The council is expected to meet four times a year to advise the provincial government on the resolution of issues, government program priorities, inter-agency agreements, and provincial policies

with respect to the aquaculture industry.

To bring about some continuity between federal and provincial policies and programs, the council will have Pat Chamut, director general of the Pacific region for the federal Department of Fisheries and Oceans, sitting as an observer.

Other representatives to the council include delegates from the Oyster Growers Association based in Union Bay; the Pacific Trollers Association and other commercial fishermen lobbies; the B.C. Wildlife Federation; the B.C. Council of Yacht Clubs; various business interests; and a marine biology professor.

Aquaculture leases are approved by the Ministry with local consultation from regional governments requested during the approval phase.

There have been nearly 90 applications for mariculture projects referred to the Regional District of Alberni-Clayoquot so far this year.

Expo Exhibit Now In Cowichan Hands

by Sandy Armstrong

A popular exhibit at last year's Expo 86 will soon become a permanent portion of a proposed Indian heritage centre on Vancouver Island.

Final arrangements were recently made for the Big House theatre, from Expo's Folklife area, to be dismantled and transported to Duncan as a part of the Cowichan Indian Band's heritage site development.

In a recent ceremony, Cowichan-Malahat MLA Graham Bruce, presented Cowichan Band Chief Dennis Alphonse, with the official plaque from the Big House theatre. The breakdown of the Folklife exhibit, and the subsequent transportation of the Big House theatre structures, are expected to be completed this summer.

The building structures are to be stored in Duncan until reconstruction begins next spring.

The Cowichan Band will also receive Folk-

life's entranceway and food pavilion.

The Big House theatre will become part of the band's 13-acre Native Heritage Centre development on the banks of the Cowichan River,



Chief Dennis Alphonse



Chief Dennis Alphonse and Graham Bruce, Cowichan — Malahat M.L.A.

adjacent to the Trans Canada Highway.

The Cowichan Band — the largest in B.C., with more than 2,000 members — plans to include a replica of an Indian Village, a restaurant and

other tourism-related and educational facilities on the heritage site.

The Big House theatre was patterned along the same architectural lines as a traditional west coast Native Indian longhouse.

The structure is made of western red cedar trees from northern and western Vancouver Island. The western red cedar is the traditional wood of longhouses and Pacific Northwest canoes.

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Poundmaker/Nechi Powwow — July 3-5

by Ennis Morris

This year's annual Poundmaker/Nechi Powwow is dedicated "to all the people who help in the fight against alcohol and drug addiction."

The popular powwow will be held July 3, 4 and 5 at the Poundmaker/Nechi Centre located four miles north of 137 Ave. on 142 St. in Edmonton.

If the weather cooperates (and it sometimes hasn't in recent years), the powwow is expected to attract nearly 300 dancers, as many as 20 drum groups and several thousand spectators.

One new twist introduced last year that didn't work — drum competitions — has been dropped in favor of the customary daily payment of all drummers and singers. Drummers who didn't win the competition last year, and thus didn't get paid, didn't like the idea, according to Carl Quinn, the coordinator of the powwow this year.

Quinn, 33, is the treatment coordinator at Poundmaker Lodge. He gained his experience through his involvement in organizing the annual powwow on his home reserve, Saddle Lake.

But the failure of that

innovation last year hasn't stopped organizers from trying new things. This year the powwow will add team dancing competitions, a new activity gaining in popularity on the United States powwow circuit, with separate categories for men and women, prizes of \$200 for first and \$100 for second, in each category.

In individual competitions, men will be competing for prizes of \$1,000 for first, \$400 for second and \$300 for third in the traditional, fancy

and grass dance categories. Women will be competing for the same amount of prize money in the traditional and fancy dance categories. Prizes for teen competitors (13 to 16) will be \$200 for first, \$150 for second and \$100 for third, with teen boys competing in traditional, fancy and grass dance categories. Teen girls will also be competing in traditional and fancy dance categories. Boys and girls (7 to 12) will be competing separately in traditional and fancy dance categories

for prizes of \$100 for first, \$75 for second and \$50 for third.

Quinn emphasizes, however, that the powwow is much more than just competition and prizes.

"The powwow has to do with the health of our people," he says. "It is something given to Indian people for their health. Prayer and meditation are good for mental health."

"The dance costumes," he says, "are a personal statement reflecting a belief system."

But the event, which attracts competitors and spectators from across western Canada and the northwestern United States, also has other

attractions for visitors.

They include Country and Western 'sober' dances, each of the first two nights, featuring Country Express and champion fiddler, Homer Poiras, the first night. The popular Wildwood Band will

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Respects Paid To Chief Malloway

by Sandy Armstrong

Chief Richard Malloway, one of the most highly respected persons to ever live in the Chilliwack area, died recently at the age of 79.

Well known to all people in the area, Malloway grew in stature because of his efforts to increase awareness of native Indians. To Indian people, Malloway was greatly admired for his political efforts, generosity, and involvement with traditional native culture.

Three years ago, Malloway was named grand chief of the Stollo Nation. He was also active in the Interior Division of the North American Indian Brotherhood and the Union of B.C. Indian Chiefs.

Malloway was born December 15, 1907, on the Yakwekwioose Reserve in Sardis. He lived his whole life there. He was given the Indian name Thalachyattil, after one of four brothers who are believed to have established the band (whose roots have been traced to Chilliwack Lake in 1575).

As a young man, Malloway was active in sports, particularly lacrosse, and he worked hard for several years as a logger and at a nursery.

With his earnings, he established a successful dairy farm.



Chief Richard Malloway of the Chilliwack area dies at age 79.

It is believed Malloway was the only native Indian to be a member of the Fraser Valley Milk Producers' Association.

When he was 24, Malloway was chosen by Billy Sepass, chief of the Skowkale Band, to be spokesman for the kwokale, Yakwekwioose and Tzeachten bands because, knowing both his own Indian language and English, he was able to translate for the tribe elders when they dealt with government representatives.

In the 1940s, Malloway took over the responsibilities of chief of the Yakwekwioose band from his uncle, Albert Lewis.

As chief, he was responsible for representing his people to the government, ensuring they were properly provided with housing, farm equipment and seed, and settling disputes within the reserve.

Malloway was instrumental in the establishment of the Tzeachten Soccer Club, the building of the first local smoke house, and in the organization of the Cultus Lake canoe races and Indian Festival.

His involvement in the festival continued to the end of his life, meeting with the festival council as late as this spring.

Nearly 1,400 people attended Richard Malloway's funeral at St. Mary's Church in Chilliwack. He was buried at Tzeachten Cemetery.

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Feds Back Seal Hunt

by Peter Racey

In the hope of saving vast amounts of salmon and herring along the B.C. coast, federal Fisheries Minister, Tom Siddon, is now prepared to authorize the killing of harbor seals.

The number of West Coast harbor seals has surged from about 4,000 to as high as 60,000 in just 16 years. The animals are responsible for the loss of about 14,000 tonnes of salmon and 6,600 tonnes of herring a year, worth about \$74.5 million.

Siddon once considered such a hunt "political suicide," but in a letter to the B.C. Wildlife Federation, he said "I would be willing to authorize" a limited program as long as it is humane and does not damage the environment.

Such activities as seal hunting are often political "hot potatoes," and Siddon said earlier this year that he was against seal killings for the potential international backlash by environmental groups.

The B.C. Wildlife Federation, who represents B.C. sports fishermen, has come out in support of Siddon's new approach to the problem.

Provincial Environment Minister, Bruce Strachan, believes the lessening of the harbor seal population will save steelhead trout. Strachan's concern is that the sea-going trout is a provincial jurisdiction and a lot of money is spent to enhance that fishery.

However, because seal killing is a federal responsibility, the provincial government has had to wait for an agreement on the matter with the federal fisheries department.

Wildlife Hunters Convicted

by Al Jarvie

Wildlife conservation officers and police are stepping up their efforts to nab those people hunting illegally.

A nine-day investigation by conservation officers and police in the Penitence area recently led to four men being fined for illegal hunting.

The investigation, which ended in early June, produced evidence that showed that five brown-faced black bear had been killed illegally.

Samuel Faulk, a 56-year-old retired U.S. Marine Corps. colonel from Coquille, Oregon, appeared in provincial court and was fined \$400 for illegal posses-

sion of a handgun. Faulk had earlier paid \$600 in voluntary penalties for being a non-resident hunter without a guide, hunting without appropriate licenses, and carrying a loaded firearm in his vehicle.

Fred Wilkening, 31, of Naramata, has paid \$700 in penalties for acting as a guide for unlicensed hunters, guiding for game unlawfully, unlawful possession of dead wildlife, and failing to cancel a species license.

Hector Decarie, 50, of Brampton, Ontario, faces charges of unlawful possession of dead wildlife, hunting without a species license, and being a non-resident hunter without a guide.

John Wesslink, 36, of Palmerston, Ontario, is charged with hunting without a license, possessing wildlife illegally, and hunting as a non-resident without a guide.

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B.C. Native Among Cross-Country Trekkers

When the 5,467-km trek across America gets underway June 1, 21-year-old Stephen Johnny of Vancouver will be the only Canadian of 200 cyclists riding in the inaugural TransAmerica Trek for Life and Breath.

The trek, a \$1 million fund-raising event for the American Lung Association, follows an arduous route through the northern states, beginning in Seattle and ending 46 days later in Atlantic City.

Stephen Johnny, a veteran of the British Columbia Lung Association's annual bicycle trek, was invited to participate as an exchange trekker.

"This means," says

BCLA executive director Scott McDonald, "pledges collected by Stephen stay right here in British Columbia to fund lung disease research projects and health education programs."

Not only must Stephen Johnny be in peak mental and physical condition to meet the daily challenge of cycling an average of 131 km a day, but he must also raise a minimum of \$6,000 in pledges before the trek's starting date, June 1.

"We are optimistic about his ability to do both and are grateful to Stephen for his time, energy and courage."

Supporters of Stephen Johnny on the Bicycle Trek For Life and Breath

should mail their tax deductible pledges to TA Trek, British Columbia Lung Association, 906 West Broadway, Vancouver, B.C. V5Z 1K7.

Bicycle Trek A Worthy Cause

The American Lung Association has designed a unique special event called "Trek for Life and



Stephen Johnny of Vancouver is raising funds for the British Columbia Lung Association on the Trans-American Bicycle Trek for Life & Breath, June 1 - July 16.

Breath". Its primary purpose is to raise money to support Lung Association programs.

The trekking program started in Sacramento, California, in 1974 with 60 individuals participating in a nine-day, 100-mile backpacking trek. Together, they raised about \$10,000. Since this modest beginning, we have evolved into a solid national program involving over 75 Lung Associations in 40 states (and one in British Columbia, Canada).

As the trekking program becomes more established, we are focusing more and more on bicycling — our most popular and successful type of trek.

The Challenge — The next logical step was to create a major event that would have tremendous recruitment potential for all treks, raise a significant amount on its own, and focus attention on the programs and services of the Lung Association.

The Inaugural TransAmerica — The national event is called the TransAmerica Bicycle Trek. We recruited 200 veteran trekkers for a coast-to-coast trek. Each trekker will raise \$5,000 U.S., (the Canadian trekker, Stephen Johnny, must raise \$6,000 Cdn.) for a total of \$1 million (at least half the money to be collected before the trek). The money will be returned

to each trekker's local Lung Association (the one with which he or she has previously trekked).

The TransAmerica Trek will run from June 1 to July 16. The trekkers will be accompanied by 15 support staff (mostly volunteers) and five vehicles — a truck to carry everyone's gear, two mechanics' vehicles, a command vehicle and a people wagon. The cyclists will average 75-85 miles a day, 3,397 miles from Seattle to Atlantic City.

The Lung Association will provide breakfasts and dinners, carry all the gear, furnish camping or other accommodations, radio communications and medical services, supply each trekker with maps and written directions of the route, and make sure that the day-to-day logistics are well handled.

Trekkers are all veterans of a Lung Association trek. To participate in the TransAmerica Bicycle Trek, each trekker had to be recommended by his/her local trek coordinator, be in good health, willing to participate in the recommended training schedule, and be a successful fundraiser. Each trekker had to pay a \$100 registration fee and assume the financial responsibility of getting to the point of departure and home after the ride.

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Senator "Fed Up" With Westbank Investigations

by Ray Rols

The seemingly endless investigations into the Westbank Indian Band have gone on far too long, according to Senator Len Marchand.

Marchand addressed the federal government's Royal Commission of inquiry into the affairs of the Westbank Band recently, and he said he is "fed up" with the investigations.

There have been more than 20 investigations into the Westbank Band since 1976, and Marchand said he is "very disappointed" that this latest inquiry has been launched by the federal government.

Marchand called the Singleton Report of 1986 "the most comprehensive" investigation of them all. The report was filed by Fred Singleton, chairman of lands directorate, reserves and trusts for the Department of Indian Affairs in Ottawa.

Marchand stressed to the commission that "nothing was found" in the Singleton Report.

Marchand also took Cariboo-Chilcotin Lorne Greenaway, to task for various allegations he has leveled at the Westbank Band. Greenaway told both the standing com-

mittee on Indian Affairs and the House of Commons he had proof of mismanagement of government funds, corruption, fraud, attempted murder, extortion, and cover-ups by Department of Indian Affairs officials up to the level of deputy minister.

Marchand said Greenaway's allegations were "really going too far" and were far beyond the boundaries of Parliamentary immunity.

If Greenaway has evidence to support the allegations of illegal activity, "they should be brought up in a court of law," said Marchand. "He should lay charges, that's the process. We can't have justice in the streets."

Commissioner John Hall has denied all requests from John Mc-

fee, the lawyer representing former Westbank Chief Ron Derrickson and his councillors, that Greenaway be called before the inquiry along with Tory MPs, Fred King (Okanagan-Similkameen) and Frank Oberle (Prince George-Peace River).

Hall is not convinced that Greenaway, King and Oberle can speak to facts. Commission counsel John Rowan, has contacted each MP, and has determined that they do not have any original evidence.

Marchand, an Okanagan Indian from Vernon, became the first native Member of Parliament in 1968. Marchand was defeated in the 1979 election. He was appointed to the Senate in 1984.

Lawyers Want MPs to Testify

by Peter Racey

Lawyers representing some of the witnesses at the federal inquiry into the financial and legal affairs of the Westbank Indian Band want four western MPs to appear before the Royal Commission.

The four Conservative MPs — Lorne Greenaway, Fred King, Frank Oberle and David Kilgour — should be required to testify or give evidence, the lawyers say, because allegations the four MPs made led to the public inquiry.

"On behalf of my client, I want to put to rest the scandalous and scurrilous remarks made about him by these people," said Cecil Branson, who represents F.J. Wachli, formerly with the B.C. Region of the Indian and Northern Affairs.

Wachli is now a claims negotiator for the Indian Affairs department.

Greenaway, MP for Cariboo-Chilcotin, told a Commons committee in early 1986 that the story of the Westbank Band "is a sad tale of mismanagement of government funds, corruption, fraud, attempted murder, extortion, and worst of all, a coverup by departmental officials up to the level of the deputy minister."

Greenaway's comments at that time were protected by parliamentary immunity.

However, many of the serious charges have proved to be unfounded.

The Royal Commission is still refusing to subpoena the four MPs. Commission counsel John Rowan said they were reached by letter and said they had no

hard evidence, only hearsay, to present to the inquiry. Because they did not have "direct and relevant evidence that would bear on the issues in the inquiry," it was decided they should not be compelled to appear, Rowan said.

In a speech before the commission, former Westbank chief Ron Derrickson said other investigations into the band have indicated no wrongdoing.

"Instead of being recognized as a band which has developed an economic base and handled their own problems, we are regarded as incompetent Indians who have tipped off the system," Derrickson said.

The Westbank Indian Band has significant real estate holdings outside the city of Kelowna.

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A FINE LINE

a story of the transient world known as "the drag"

by John Copley

This is a true story. The names of the characters and the locations have been changed to protect the identity of the people. Though the changes have been made, the events are recorded as they happen.

The Boyle Street area of Edmonton, Alberta, also known as "the drag", lies close to the downtown section of the city. Encompassing about 20 square blocks the neighbourhood from 94th through 97th Streets, from Jasper Avenue north to 106th Avenue, is derelict filled. The large transient population that frequents the area in summer diminishes with winter's cold breath as the "inner-city" dwellers flock to warmer climates.

Summer beds come in a variety of ways. Some stay in the hostels while other nap in the parks. More sleep in darkened alleys and a few spend "flophouse" money and get a nights sleep for about ten bucks.

Hookers roam the streets and illegal drug deals flourish. Many of those who live on the drag are in their early teens. Some are even younger. They come from all walks of life. The once successful; the failures; the quitters; the lazy; the weirdos.

Alberta Native News takes a look at the inside of Boyle Street life. In this 3-part series, "A Fine Line", we take a look at life from a different view.

A free lance writer was assigned the challenge of

exploring the inner city. He says, "It's very different, but I can say one thing after being there. It's a very fine line between agony and ecstasy. A very fine line between there and here."

It is two o'clock on a bright, sunny Thursday afternoon in May. I hear a sigh of uncertainty and push open the tavern door.

The air in this darkened room is strong with the smell of stale beer. Like a Vancouver fog, a haze of tobacco smoke hangs over the dozen patrons in the barroom.

The buzz of conversation abates momentarily. Heads turn in my direction. Curious eyes check me over. Nobody says hello. Why would they? I am in a place where newcomers are uncommon.

I stroll uneasily across the scarred carpet. My eyes recognize a familiar friend.

The stained green slate of the pool table beckons me closer.

It is a good place to start my story.

With my back facing the wall I sit at a table for two. The waitress, a lady with a permanent frown, is fast upon me and she acknowledges my "beer and tomato juice" request with a grunt.

face is a map of wrinkles, earned from years of poverty. The scars he bears give evidence that he was once a scrapper.

He mutters unconsciously to himself as he fumbles in his breast pocket and pulls out a few old, but carefully selected, cigarette butts.

A few tables away sits a pair of young men. Like the guy in the corner they are also wearing the scars of combat. The not-yet evident wrinkles are replaced by a toughness that only hard times can bring. Their hair is long and unkempt. They wear torn jeans jackets that are faded by years of washing.

Sitting to the right of this pair is another young man. He sits with two even younger girls. They whisper secretly to one another. They glance suspiciously around them and then resume their inaudible conversation.

A violent cough sounds loudly as it cuts through the quietness of the tavern.

Turning slightly, I spot the source of the cough. A woman in her early to mid-30s backs her way across the room and sits immediately behind me.

Dressed in blue jeans, heels and a fringed black leather jacket, she appears strained and out of breath. Tears well in her eyes. She brushes them away with the side of her hand.

A couple of guys next to the pool table ogle her from a distance. Recognition is obvious. They whisper quickly to each other and the shorter of the two men rises and walks over to her.

A moment later I hear her say "go no bread today."

The guy stands up and saunters back to his own table. A half dozen other patrons are scattered throughout the premises. Some are alone and others are accompan-



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ied by friends. Except for the old man, everyone has a common bond. They are all Native people. They are all somewhere between 10 and 35 years old.

Laughter pierces the air but its source is out of sight — hidden behind one of the huge beams that support the ancient structure.

"Play pool?" a voice questions.

I look up to see if the feminine voice is directed at me. I make her repeat her offer.

"Sure," I answer, "but only for the table. I'm kinda short."

Popping three quarters into the table's end, she slides the metal coin holder forward and the balls rush down eagerly.

After racking the table she moves deliberately to the bar and secures the white cue ball.

Dropping it into my hand she orders, "You break." "Bev" has already thrashed me twice and is well on her way to another victory when the whispering threesome is joined by a fourth person. The slender Native youth wears clean, pressed jeans and an Oilers T-shirt. Quickly, the girl reaches into her coat and pulls out a carefully wrapped brown-paper package. Sliding the rounded package under the table she whispers words I cannot hear.

The teenager slips the package under my jacket. He palms a fold of money toward the girl. The cash quickly disappears. Smiling, the boy stands and makes an unburied exit through the side door.

Within moments the cash re-appears on the table opposite me. A quick count is met with nodding approval.

continued on page 38

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Peigans Accept Settlement

Members of the Peigan Nation voted in a referendum recently to accept a \$4.3 million out-of-court settlement with the federal government.

After the members accepted the government's offer, the Peigan Nation distributed one-half of the land claims settlement money in early June. The other portion of the money is to be used to purchase land over the next 25 years.

This most recent referendum on the 1909 land surrender claim was the fourth of its kind. The first referendum was defeated, the second and third referendums were in favor of accepting the government's offer—but there was not a majority of elig-

ible voters in either referendum.

The fourth vote was successful in attaining a majority vote in favor of the settlement.

Once the money is distributed, the settlement should work out to be approximately \$1,000 for each band member.

According to a band spokesman, the band did not pursue the government for a larger settlement because the band funds just were not there.

However, there are still other areas that the Peigan Nation wishes to pursue with the government. These include claims to water rights, highway, and the railway that runs through the reserve.

Province Creates Six Protected Wildlife Areas

by Fred Penner

In recognition of this year's national wildlife centennial, the British Columbia government recently designated six regions of the province as wildlife-management areas.

The six areas are:
1. The Junction Wildlife Management Area, at the confluence of the Fraser and Chilcotin rivers, which supports a major herd of California bighorn sheep as well as other wildlife.

2. Pitt-Addington Marsh, 60 kilometres east of Vancouver, home to a variety of wetland wildlife including sandhill cranes.

3. Upper Cariboo River, about 100 kilo-

metres northeast of Williams Lake, providing excellent winter range for moose as well as habitat for a variety of other wildlife and fish species.

4. Chilanko Marsh, about 135 kilometres west of Williams Lake, providing productive waterfowl habitat and winter range for moose.

5. Dewdrop-Rosseau Creek, on the north side of Kamloops Lake, an important range for mule deer, California bighorn sheep and many other species.

6. Tranquille, on the floodplain of the Thompson River within the city of Kamloops, providing excellent waterfowl habitat.

ment Study in 1985, and it was found that unemployment was a leading factor in many problems facing native people. It also found that those natives who do find themselves employed are often low-skill, low-pay jobs with little room for advancement.

For these reasons, the provincial New Demo-

crat Party wants a strong and valuable government employment strategy to force employers to hire natives.

"Governments have to be realistic," a spokesman said. "The prejudice against hiring natives is still there."



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NDP Wants More Jobs For Natives

by Peter Racey

The only way to stop the crippling effects of discrimination, unemployment, and poverty among Alberta's native population is to put pressure on the business community to hire Indians.

That's the recommendation of Alberta's New Democrat Party, and the party would like to see businesses that deal with governments be required to hire a minimum number of natives.

The party has adopted a policy that aims to combat the "appalling" jobless and welfare rate among natives. They realize that it may not be a popular policy, but the provincial New Democrats feel that any business with a government contract should be expected to hire a substantial number of natives.

The New Democrats disagree with the province's proposed work-for-welfare program, which offers a 75 percent wage subsidy — to a \$3.80 per hour maximum — to profitable businesses to hire welfare recipients.

In addition to a new job strategy program requiring employers to hire natives for valued jobs, the governments should also put into place a "meaningful" economic policy to aid aboriginal people set up permanent job-creating cottage-type industries.

Such programs are the only way to beat the existing "welfare mentality" often prevalent among the province's native peoples. In this way, natives will gain some much needed "self pride", the NDP says.

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A Fine Line... continued from page 36

val and she deposits the fold of bills into her purse.

"You gonna play or what?" Bev snorts, giving me a stern, impatient glare.

I grab the pool cue and make what turns out to be my last shot. It's definitely not my day and I get another miss.

Having cleaned off her remaining low-balls, Bev drives the 8-ball into the corner pocket. Turning her back on me with a muttering of how we "shoulda been playing for money", Bev returns to her table. She calls the waitress and promptly orders herself another beer.

As I make my exit through the side door, I am accosted by a tall, tawny figure of a man who's having a nicotine fit. His tanned face thanks me with a grateful smile as I pass him a couple of "Players". A tired pair of legs weave as they push themselves off the sidewalk. An older Native man limps toward me. He's noticed my generosity and also asks for a cigarette. I give him one.

"There are a lot of people down here. Indian and white. Old and young. Stoned and straight. The kids are all over the place, especially in the summer. Nobody gives a \$#@% about us, not even the cops. Just so long as we're off the streets at night. We get picked up if we get caught out too late."

I feel better until I realize that I only have eight butts left, and only \$19 in my pockets. Vowing to be more frugal, I turn left and walk down the street.

The glass-fronted shop is decorated with an array of informative (but out-of-date) posters, imitation plants and flashing lights. The bright red and yellow sign on the storefront boasts "Glen's Arcade".

Ringling bells, clanging machines and youthful laughter greets me as I walk into the facility. I glance at my watch and note the time. It is 2:45 p.m.

Checking for change and finding three quarters I walk through the interior doorway that leads into the games room. A few heads swivel towards me but no one really pays attention.

The somewhat darkened rectangular room covers about 800 square feet and seems crowded by the 19 various arcade games lined up against the walls.

The crowd is similar, yet different to those in the hotel down the road. They are mostly all Native in here, too, but several non-Natives also gather throughout the room. All are younger. Of the 20 kids in here, none is over 16.

It is 2:53 in the afternoon. School is out in 37 minutes. I think of the television commercial that asks, "Do you know where your children are?"

I play a few target-type games then sit down in this chair by the door. Like so many others in the room, I sit to "vegetate" for a while.

It's here I meet Frank and Louise.

Frank is a tall (over six feet) lean 15 year old. Louise

his situation.

"My parents are both drunks," he says. "They were hardly ever home and when they were, I sure wasn't. I took enough beatings from my dad. I'll never go back there, never."

Our conversation eases up some and Frank talks about the downtown scene.

"There are a lot of people down here. Indian and white. Old and young. Stoned and straight. The kids are all over the place, especially in the summer. Nobody gives a \$#@% about us, not even the cops. Just so long as we're off the streets at night. We get picked up if we get caught out too late."

Frank mooches a "joint" from a friend at one of the games and nods toward the doorway.

"Let's go sailing," he smiles.

We enter the outside from the rear door. A few vacant cars sit in the garbage-strewn back lot.

As I sit and watch Frank and Louise smoke the pot I start a conversation. I ask about life on the streets in Edmonton.

"How long you been around here, man?" Frank asks me suddenly.

"Not long," I lie.

"Where'd you come from before here?" he volleys.

I lie again. "Victoria, God's country," I reply.

"Even been to the Churchill in Bastion Square?"

Frank's voice is filled with challenge.

"Yep," I say as casually as I can. "Was there just last week as a matter of fact. Things have really changed over the years in that area. When were you there last?"

Frank's eyes have lost their glint of suspicion. He tells me it's been two years since his last visit to the coast.

"It's not so bad here," says Frank. Louise nods her head in agreement.

"One thing about this place," Frank says, "is you never have to go hungry. There's three or four places in the area here where you can eat regularly. Sometimes we boost stuff from Safeway. When you're hungry, you find food."

Louise says sometimes there is a need to "get away from down here and go somewhere fancy and rent a car and stuff" but it was not always easy to do.

"Sometimes though," she says unexpectedly, "I sell myself and we get some extra money for those things."

I cough in an effort to avert my surprised look. Louise looks at me coyly now and whispers, "What about you, bearded man? Got fifty bucks?"

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GRANDE PRAIRIE

IANE Holds Conference, Elects New President

by Everett Lambert

The Inter-provincial Association on Native Employment (IANE) has a new national president. He is Peter Liske, who works and lives in Calgary, where he is a Native Affairs Advisor for Esso Resources.

Mr. Liske, a Dene, is a member of the Dogrib band at Fort Rae in the Northwest Territories.

Liske took over as the new president at the association's conference which took place in Edmonton from June 2nd to 5th.

Conference organizers and resource people came from the several organizations represented by IANE.

Among others, Liske had the assistance of Tom Ghostkeeper and John Tees in organizing the conference. Ghostkeeper, originally from the Metis settlement at Paddle Prairie, is a Career Counsellor from Alberta Career Development and Employment, and Tees works in Public Relations in Native Outreach in Edmonton.

IANE is a national organization representing the people and organizations who employ Native people or work in the area of Native employment.

Conference-goers watched a film called, "The Native Journey." The film promoted Native employment and higher education. Narrators included Laurence Roy, long-time Native journalist and present Chief Executive Officer for Native Outreach in Edmonton, and Patricia Medicine, Director of Native Student Services at the University of Calgary.

If anything, the conference gave an awareness of the wide diversity of Native employers, and the number of organizations promoting Native employment.

For instance, Sam Sinclair, president for the Metis Association of Alberta, spoke about this organization, as well as his personal past and, of course, he told us a joke. This joke perhaps referred to how Natives often occupy lower level positions.

Sinclair told about a well known con-

struction contractors who died and went to heaven at the same time. One was an Indian, one Ukrainian and one Jew. At the great gates they were informed that heaven's facilities were in need of renovations and bids were being accepted. However, the bids had to be broken down and itemized. First the Indian bared in his bid, but there was no breakdown of costs. The gatekeeper asked why. The Indian responded: "No break down - you give me \$3,000, I do the job." Then the Ukrainian submitted his. He wanted \$6,000: \$2,000 for material, \$2,000 for labor, and the rest for profit. The Jew gave his last. The bid was for a surprising \$3,000. "Why?" exclaimed the gatekeeper. The Jew responded, "\$3,000 for you, \$3,000 for me, and \$3,000 for the Indian who's going to do all the work!"

Lou Desmerais, Public Relations Officer for the Indian Association of

Alberta, also represented a Native political organization. Desmerais told how he entered the journalism profession soon after completing high school in Saskatchewan. In that province, as well as B.C., Desmerais worked for a major multinational newspaper corporation.

As a very useful part of the conference, delegates passed a number of resolutions acknowledging realities in the Native work-place.

One of the problems was the lack of research and statistics on Native employment; how many are employed, how many are not, etc. Also a theme at the conference was the emphasis placed on higher education; the rate of education of Native people competing in the job market is much too low. Conference evaluator, Lyle Bear, also stated that "Native people are not aggressive enough to compete in the retail industry."

On the positive side, he commended oil and gas companies for their good track record in Native employment. Bear was also encouraged by the number of people and organizations who attended the conference and showed an interest in Native employment.

Polished public speaker Roy Cunningham summed up the challenges facing Native people in this vital area. Cunningham is the Native Employment Coordinator for Petro-Canada in Calgary. "The challenge, today," he said, "should be to bring our children up so they can take advantage of the opportunities."

He said that he "works for Petro-Canada nine hours a day." But he said, "I'm a Cree Indian 24 hours a day." He went on to say that Native people must learn to integrate the two worlds.

Closing the conference, Liske thanked everyone for participating, and commented on the good information exchange, and the resource people who attended. Liske said he hopes to have a bigger conference next year, and hopes to invite government minis-

ters and other well-known public figures.

The conference was also attended by different organizations who manned booths of different types. Yvonne Wuttinee of Wuttinee Fashions

from Calgary gave information on her company, as did Carol Whitefish, loans and mortgages officer for Peace Hills Trust, a financial institution owned by the Samson Band.

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- BONNYVILLE FRIENDSHIP CENTRE
August 13

*The purpose of these meetings is to organize
Alberta Treaty Indian Trappers in order to better
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**For More Information Please Contact:
Edna Deranger at 470-5751**